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CONTENTS

THE RIGHT REVEREND WILLIAM J. KERBY ✝ 1870—1936 225
An Appreciation.
The Rev. JOHN J. BURKE, C.S.P., S.T.D., Washington, D. C.
THE MAKING OF A GOOD PREACHER 234
The Very Rev. JOHN K. SHARP, S.T.B., Immaculate Conception Seminary, Huntington, L. Is., New York.
AN EVIDENCE OF THE CATHOLICITY OF THE CHURCH 258
Lay Retreats in the Ancient Mission of China.
The Rev. WILLIAM F. OBERING, S.J., Spring Hill, Alabama.
THE CENTURY BEFORE HARVARD 267
The Boy Missionaries of Mexico.
The Rev. MARION A. HABIG, O.F.M., Washington, D. C.
MORE ABOUT THE CATECHISM OF THE COUNCIL OF BALTIMORE 274
The Very Rev. FRANCIS AUGUSTINE WALSH, O.S.B., Ph.D., Director, National Center, Confraternity of Christian Doctrine.
CATECHETICAL MATTER AND METHOD 280
The Rev. JOSEPH A. HUGHES, Duluth, Minnesota.
OUTDOOR PREACHING 284
The Rev. PATRICK W. BROWNE, S.T.D., Ph.D., Brookland, D. C.
WHEN BREAKING SPEED LAWS IS SINFUL 295
DOES "NOT GUILTY" PLEA INVOLVE LIE? 296
SIGN OF CROSS AT PRAYERS AT END OF MASS 297
ECCLESIASTICAL LIBRARY TABLE. Recent Theology 298
The Rev. FRANCIS J. CONNELL, C.SS.R., S.T.D., Esopus, New York.

CONTENTS CONTINUED INSIDE

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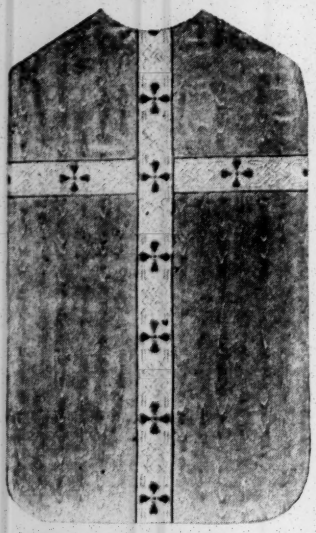

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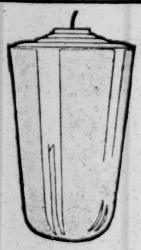

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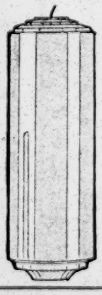

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CONTENTS CONTINUED

STUDIES AND CONFERENCES:

More about the Catechism of the Council of Baltimore 274
The Very Rev. Francis Augustine Walsh, O.S.B., Ph.D., Director, National Center, Confraternity of Christian Doctrine.

Catechetical Matter and Method 280
The Rev. Joseph A. Hughes, Duluth, Minnesota.

Outdoor Preaching 284
The Rev. Patrick W. Browne, S.T.D., Ph.D., Washington, D. C.

Extraordinary Confessor for Sisters 291

Faculties during Forty Hours Devotion 294
The Very Rev. Valentine T. Schaaf, O.F.M., J.C.D., Catholic University of America.

Prayers for Indulgence at End of Stations of Cross 295

When Breaking Speed Laws is Sinful 295

Does "Not Guilty" Plea Involve Lie? 296

Period for Paschal Duty 296

Color of Dossal or Canopy 296

Sign of Cross at Prayers at End of Mass 297

ECCLESIASTICAL LIBRARY TABLE:

Recent Theology 298
The Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, New York.

BOOK REVIEWS:

Dawson: Religion and the Modern State 314
Bouvier: Le Precepte de l'Aumone 316
Berutti: Institutiones Juris Canonici 316
Civardi-Martindale: A Manual of Catholic Action 317
Das: Foreign Policy in the Far East 318
Eppstein: The Catholic Tradition of the Law of Nations 319
Prodmore: Sacred Music and the Catholic Church 320
Duerk: The Catechism of Psychology for Nurses 321
Moody: The Logic of William of Ockham 322
Confrey: Original Readings for Catholic Action 323

LITERARY CHAT ..... 325 BOOKS RECEIVED 333

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. V.—(XCV).—SEPTEMBER, 1936.—No. 3.

THE RIGHT REVEREND WILLIAM J. KERBY—AN APPRECIATION

1870 ✣ 1936

"The priest who is willing to think, worry, struggle and plan for the larger impersonal welfare of God and the Church is the chief promise that we have of the progress of spiritual truth in this world."

THIS QUOTATION taken from *Prophets of the Better Hope,* gives a true picture of the Right Reverend William J. Kerby, Ph.D., editor of THE ECCLESIASTICAL REVIEW, who died on 27 July, 1936.

Father Kerby—for as such the writer of this article first and always knew him—was born in Lawler, Iowa, in 1870. The deep Catholic faith of his father and mother, and in turn of their forefathers, gave its testimony also in him. His birthplace was an agricultural center. The parish and the parish priest were the soil in which were planted the roots of his Catholic fidelity, roots that afterward extended and bore fruit in active service for the nation, for the Church in the nation, for the Church universal.

The conditions prevailing in 1870 in every field of life were very different from those of 1936. Travel at that time was

very difficult; a long journey was a weighty matter. The creature comforts by which we are served were far less in number.

The ending of the Civil War had resulted in that era of hate and class prejudice which in turn inaugurated the decades of financial monopolies, tyranny of capital and enslavement of the laboring man. Because, in part, of the lack of speedy communications—such as we have to-day—organization of the less favored groups was impossible. The cries for social justice knew then no radio, and even the right of the laboring man to a just wage and to organize that he might secure it, was all but universally denied.

The opportunities for Catholic education, particularly higher Catholic education, especially in the West and far West were meagre. It was not until nineteen years after Dr. Kerby was born that the hopes of those interested in Catholic university education were realized in the establishment of the Catholic University of America.

The very conditions that made common national, or even inter-state, civic life more difficult, made it also difficult for the Catholics of the country to be united in common action as Catholics. The travel necessary to meet together was expensive and time-consuming. The problems of every diocese were immediate and exacting. Catholic organization, the Catholic press showed vigor and strength. But the union that would give common knowledge of work achieved, of problem and of possible solution, that would extend mutual inspiration and the leadership through the divinely constituted authority, the hierarchy of the country, was realized only in part.

In the town of Lawler, Iowa, the boy, William Kerby, attended the public school, and, after it was established, his own parish school. Too strong a tribute cannot be paid to the parish priest of his boyhood, for time and again Father Kerby told the present writer that as a boy he took from that parish priest the Christian ideals of his life: that the parish priest was for him as a boy the Church universal. For his college studies, Monsignor Kerby attended St. Joseph's College, Dubuque, Iowa. From there he entered the famous seminary of St. Francis, Milwaukee, Wisconsin. He was ordained at the early age of twenty-two.

One of the reasons why he was ordained so early was that his Ordinary, the Most Reverend John Hennessy, Archbishop of Dubuque, wished him—as he himself did—to pursue higher studies at the Catholic University. He entered the University the year he was ordained, received his degree of Bachelor of Sacred Theology in 1893 and that of Licentiate in 1894.

In those years, and in his later years at the University, Archbishop John J. Keane, the University's first Rector, and Abbé Hogan of the Sulpicians, and the first director of Divinity Hall, deeply impressed both by example and conference, the student, Father Kerby. But I think it true to say that the most effective influence on him in those years and the influence that determined the particular field of his subsequent studies and work was that of Doctor Thomas Bouquillon, who was the first to occupy the chair of Moral Theology at the Catholic University. As students we marvelled at the extent of his learning. A master in Moral Theology, particularly in fundamental Moral—he was expert in so many fields that we dared not question his word in any. Yet withal he was truly spiritual, truly humble. Invariably he stopped on his way to the lecture room: entered the chapel: placed the books he carried on the bench and knelt in prayer. This learned man would ask us, his pupils, if we could give him information that would increase his knowledge. This same Dr. Bouquillon was the arbiter in the Dr. McGlynn controversy.

Dr. Bouquillon taught Dr. Kerby both the processes and the integrity of correct thinking: a conscientiousness in study: a rectitude of judgment and conclusion which greatly aided in moulding him both as the priest and as the scholar. Moreover, it was Dr. Bouquillon who increased the love of all human kind which burned in the breast of Dr. Kerby: laid deep in his soul the primary importance of the fundamental virtues and inspired this young student to apply himself still further that he might go forth and labor in his day and age for Christian social justice. We of to-day may say that it took little courage to answer such a call. But if we read the *Quadragesimo Anno* we will realize that few had the courage to answer enthusiastically the call of the *Rerum Novarum* of Leo XIII, issued in 1891.

That Encyclical sealed Father Kerby's purpose. To equip himself more fully, he travelled abroad and studied at the Uni-

versity of Berlin and at the University of Louvain. The latter awarded him in 1897 the doctorate in social and political science. The subject of his thesis was *La Socialisme aux Etats Unis.*

After serving for a short while St. Joseph's College, Dubuque, Dr. Kerby came to the Catholic University and was on the faculty of that institution even until the day of his death—a service of almost forty years.

His great work at the University was not only the instruction he gave: the information he imparted: the bibliographies and sources he covered, but the development, the intellectual and spiritual growth of his students. He insisted upon this basic truth—to study aright one must think aright. One must think with a sense of his personal responsibility to God for the faculty of thinking and for the correct use of it. That moral obligation with all that it entails for the student was constantly insisted upon more implicitly than explicitly by Dr. Kerby. Having established it, Dr. Kerby in his own field of sociology endeavored to present both principle and fact that thus the conscience and mind of his students might become alive to the social implications of Christian teaching.

He was not only the teacher: the professor: he was also the apostle, and yet an apostle who perfected the means given him. The effect of his teaching is to-day evidenced by the number of priests and laymen who, through him, received a deeper knowledge both of the social obligations of the Christian life and of how vitally social conditions affect both the material and the religious welfare of the individual, the family, and the nation. Dr. Kerby was a quiet worker. He was a stranger to polemic and to the aggressive. He did not place himself at the head of a public movement or school which through state or federal enactment would secure laws and provisions making our social legislation more closely akin to the principles of Christian social justice.

He served on public boards, such as that of the Board of Charities, District of Columbia. He generously gave himself to conferences: to work of arbitration: to organized movements. Yet when all is said and done, he never felt entirely at home in public fields of work. He never sought leadership: in fact, leadership was actually distasteful to him: he judged himself

unfitted. Therefore, he refused honors. He accepted with joy a few years ago the dignity of protonotary apostolic. He knew his own measure and he never sought to go beyond it. Some may wish that he had made his mission wider and more public, that his worth and his ideals might have been more widely known. But who will venture to measure values? We must take Dr. Kerby in his own blessed self: and that self as it was is ample reason for our gratitude and our admiration.

Through his zeal, his unfailing espousal of the cause of Christian social justice: his active support of every measure that would promote it—his quiet trust, his enduring patience, he also won many disciples to that cause in which we have all been urged to enlist by Leo XIII and Pius XI.

Dr. Kerby had a thorough knowledge of the best in English literature. He had a rare discrimination for the written word, wisely and tastefully uttered. His ability as a writer was marked, even distinguished. This power he used studiously and generously. The number of articles which in the course of his University career he contributed to periodicals would, I am sure, number almost five hundred. The books he published are *The Social Mission of Charity, The Young Priest and His Elders, The Prophets of the Better Hope,* and *The Impact of Years,* and he left much in manuscript.

Throughout his University career he found time not only for lectures other than those at the Catholic University, but also for the conduct of retreats to both priests and laity. In the preaching of the former he eventually became a master. One diocese after another sought him and the Church of the country testified to his particular fitness and capability for such spiritual labors. With some groups of Catholic laymen he was chosen year after year as the one who would preach to them their retreat.

With no great oratorical gifts, he was an impressive, and above all an effective, preacher. "The force and efficiency of the spoken word depend entirely," says St. John of the Cross, "on the interior spirit of the preacher. However lofty the doctrine preached, however beautiful the thoughts expressed, however graceful the style with which they are clothed, they will not as a rule produce a result other than that proportionate to the interior spirit of him who preaches."

Dr. Kerby had the interior spirit. He was ever seeking to build up the "inward" man of self. His words carried conviction. His words instructed and encouraged. He has been father to many who through him found their better self in Christ.

Through almost all these years at the Catholic University, Dr. Kerby gave himself, with a fidelity unequaled, to the future and the fortunes of Trinity College, one of the first higher colleges for the education of Catholic young women in the United States. We of the present who know its success and see it well established and flourishing, may imagine that neither special effort nor sacrifice accompanied its inauguration and its planning. But forty years ago, exceptional courage, high confidence, strong conviction in the cause of the higher education of women were not common. Dr. Kerby was faithful from the beginning even unto his death. He served Trinity College both as professor and as chaplain. In its chapel he preached every Sunday for many years. He advised with its officials. He was devoted to it as a father is devoted to his favorite child.

We record that fidelity here because it reveals the man, the priest, Dr. Kerby. His courage, though he inwardly wrestled with the demon of pessimism and of doubt, was stable, unyielding. Trinity to him was not only a college: it was also a cause—the cause of the Catholic lay women of the future. To that cause he gave himself: and through his service and his sacrifice that cause has been forwarded in the United States.

Dr. Kerby's learning and zeal in the field of sociology led him to take personal interest in the Catholic charity work throughout the United States. He visioned the union of all the separated St. Vincent de Paul Societies: of all the separate diocesan representatives of Catholic charity work. Further still, he looked forward to the day when the priest in charge of such work would be so trained and experienced that he could capably direct it, and realize its important place in preventive and relief work of the entire country.

It is difficult to prove that Dr. Kerby himself actually did this or that work of organization. He avoided preëminence. Even before any public steps were taken he associated others with himself. But the one who founded the National Con-

ference of Catholic Charities is Dr. Kerby. Through his labor it was launched: through his perseverance and his guidance, and the trust that the authorities of the Church had in him, it continued and grew. From the beginning he was unwilling to be known as other than its secretary, and as its secretary he served until 1919.

This vision of the union of Catholic charity organizations opened into a larger vision in 1917. The full history of Dr. Kerby's efforts and service at that time cannot be written here. Let it suffice to say that when the United States entered the World War, the Archbishops of the United States had publicly pledged the services of the Catholic body to the nation. Father Kerby, living in Washington, generously associated himself with the late Father O'Hern, who, up to this time, had the charge of Catholic army and navy chaplains and who unexpectedly found himself overburdened with problems that he had no authority to settle. From the first, Dr. Kerby gave his mind and his time to secure a union of Catholics throughout the country that would both protect the interests of the Church and at the same time enable the Catholic body to offer and to supply the service in fields unserved by any Catholic organization.

Dr. Kerby aided most zealously at the meeting in August 1917, representative of all the Catholic organizations of the country. He served as a member of the first National Catholic War Council. When that was reorganized in 1917 by the Archbishops of the United States he served on the Committee on Special War Activities. The emergency Service School then formed was entrusted to his charge.

The National Catholic Welfare Conference was organized in 1919. Its Administrative Committee requested that a School of Social Service for Catholic young women be established on a permanent basis. To Dr. Kerby that task was committed. Faithfully, loyally, efficiently he fulfilled it. With characteristic self-effacement he would never take the office of Director: he would, and did, serve as Assistant Director from 1924 to 1929.

When in 1927 the editor of this REVIEW, the Rev. H. J. Heuser, retired, Dr. Kerby was requested to take the office of editor. He accepted. To the work of editing he gave unsparingly of his time. With conscientious care he sought to

give in the pages of the ECCLESIASTICAL articles of spiritual and literary merit that would both enlighten and inspire the priests of our country.

One may record the external works of a man as I have sought to do in this article. From their nature and their number: from the fact that they were successfully carried out, one may surely form a fairly accurate picture of the man who achieved them and in achieving inspired others.

Yet when all that record is written, one feels that the portrait does but poor justice to the original. The face of a man reveals his true, his inner self. To hear Dr. Kerby speak: to know his manner: to witness the light of his eyes in moments humorous, joyful, critical, or sad, was to bear witness to a personality that had mastered itself in Christ.

This joyousness never deserted him. He loved the glory of the morning: the freshness and the promise of the new day, and it was always the morning with him. He walked in the early hours from his home to Trinity College and his soul would be enraptured with the goodness and the majesty of God. He often said, repeating Père Charles, that he thought the Church should have a special feast for God, the Father, our Creator. He would converse as easily and readily of our Blessed Lord, of the truths of our holy faith, as he would of the world's current events. At home with his own and with all of us here, he seemed to be already at home in heaven. His soul was poised for flight. Easily and gracefully it would wing its way to the highest thoughts which he would voice simply and innocently. With equal grace would he return to rest here with the transient things of earth, but which to him were the treasures of Christ.

Dr. Kerby was a visible witness to the supernatural—to the sacramental life which is given us by the Church and by which we live in Christ and Christ lives in us. Dr. Kerby was a witness that Christ lived in him. His life has this message for us and for all of our day. He was a " prophet of the better hope ". " Take moral theology for your rule of life," he would say, " and you will have great difficulty in saving your soul: take the *Imitation of Christ* for your rule of life and you will be sure to save it."

The higher, the better, the constructive, these Dr. Kerby believed were essential in the gospel of the Catholic faith. Through the Church and through Christ he had hope in his highest self and through the Church and Christ he achieved his highest self. Better the joyful note of hope, trust and achievement than the depressing one of the weakness and failure and sinfulness of humankind. It is easy to preach pessimism: and the oncoming danger and the ruin that await human society. It is far more difficult to preach the strength of divine grace, the power that the living Christ gives to them who believe in Him and who serve Him. We may well fear the ravages of unbelief and of Communism. But we ought to fear more our own indifference, our failure to respond fully and generously to the positive obligations of our Catholic life and our Catholic faith. That faith has a tremendous content, all its own, that should move every atom of our being and through us again mould human society by the truth and power of its Redeemer —Jesus Christ. We beg "God to arise and that His enemies may be scattered". We forget that we are the sons of God empowered by Christ Jesus to do the work of God. That we should never forget is the message voiced in the life and work of Doctor Kerby.

JOHN J. BURKE, C.S.P., S.T.D.

Washington, D. C.

THE MAKING OF A GOOD PREACHER.*

A COURSE IN THEOLOGY does not suffice to produce a good preacher. Many excellent preachers have not distinguished themselves at all in their theological courses and many excellent theologians have been wretched preachers. There are few genuinely valid excuses that can take the place of an intensive and practical course in sermon composition and delivery. The old adage that a preacher is born not made is true only to the extent that preaching may be best developed in individuals who have a native bent for it. Further, all priests must preach as part of their ministry whether bent toward it or not. To say that a man can learn more about preaching in the first six months of his ministry than during the six seminary years is sophistry.[1]

The task of preaching is more than acquiring poise, correct voice production and enunciation. The good preacher is fundamentally a good teacher and teaching[2] others the doctrine of Christ and the principles of good living is something far different from learning formulae, making distinctions and passing examinations, but otherwise keeping one's knowlege to oneself. The normal school for preachers is the seminary, where is acquired the knowledge how to adapt all the sacred sciences to the ministry of the word. No mere knowledge of ecclesiastical science makes a teacher. The seminarian must learn to render his knowledge pliable, ready for immediate use and intelligible. Study of crowd psychology, knowledge of pedagogy, practice in applying theological knowledge in understandable English to

* This article is an adaptation of a chapter in Father Sharp's book, *Our Preaching*, which is to be published 15 September, by the Dolphin Press, 1722 Arch Street, Philadelphia, Pa.

[1] A distinguished scholar and professor of homiletics writes me, "You might be astonished to find how many otherwise practical men fancy that our efforts to make preachers before ordination are wasted and worse than wasted. . . . [I am bid] not to try to do the impossible: give a seminarian a preacher's outlook." Pleading for summer school work for the seminarian vacationists, the Rev. James A. Magner, "Some Objectives in Seminary Training," ECCLES. REV., Nov., 1935, 476, confirms this unhappy opinion when he writes, "Until the day before his ordination, he is regarded merely as a boy with a vocation and some theological knowledge. Then suddenly he is released into the full stature of the priesthood, to face the world with the front and bearing of a man of experience."

[2] Deserving of careful reading are the Rev. John E. Graham's articles, "The Priest as Teacher" and "The Priest as Preacher," in the October and November *Cath. Ed. Review*, 1934.

human problems, methods of employing the imagination, the development of proper voice and speech, plenty of exercise in sermon composition and delivery and a love of preaching are all part of the training of a good preacher.

The last four Popes have reproved the method and manner, the frequency and adequacy of contemporary preaching. Loyal Catholics complain of preaching curtailed for announcements. We are told that nominal Catholics are devotees of the radio sermons of non-Catholic and non-religious orators who say something and say it well; and fallen-away Catholics ascribe their defection to ignorance of the doctrines and practices of the Church. Unfortunately our preaching is too often a painful duty not prepared for till the last minute or it is overwhelmed by lengthy announcements. There is indeed need for a long intensive and thorough course of homiletics in the seminary.

The critical remarks of a minor editorial in a recent number of *The Commonweal* seem both penetrating and somewhat naïve. Commenting on " two good, short, simple, snappy sermons " delivered by " Al " Smith and Mayor La Guardia on Loyalty Sunday, it says: " Straight from the shoulder and effective, emphasizing moral action derived from spiritual conviction, this discourse is marvelously well adapted to the common listener. By comparison, how regrettable it is that so much preaching is either encrusted with old rhetorical devices, or so limited to mere pulpit opinion! We think that Catholic sermons suffer primarily from the first fault. They show hard work trying to acquire all the tricks which one-time theorists, whose activities were limited to the humanistic class room, thought would render oratory appealing. It doesn't, and we hope our young seminarians are being told as much. The way to talk to people is to tell them what's on your mind. The rest is a matter of voice training and getting used to it. The present Mayor of New York isn't even much to look at. But he can orate. And 'Al', who breaks all the rules in the book, is always booked up."

Neither preaching nor teaching its art and science is quite so easy as that, and if " Al " broke fewer rules he would speak even more effectively.

The Professor of Homiletics.

The professor of homiletics has no easy task, for his department is a most vital part of the seminary curriculum. His post should not be last considered or last filled or assigned to one unable to adjust himself to other positions of sacerdotal responsibility. It is unfortunately true, however, that sometimes the professor with the least number of teaching hours in the week is assigned to the preaching classes, regardless of whether he is interested in the subject or knows anything about it.

The professor should be prepared for his task by thorough courses in voice, speech and in public speaking. In addition he should have had the opportunity of study in post-graduate English composition as well as in a post-graduate preaching course, such as, for example, the summer course at the Catholic University's Preacher's Institute. He also needs ample time to read afield in the theory and practice of voice and speech and especially of sacred eloquence, both past and present. Obviously, the professor of homiletics can scarcely have time for any other teaching or administrative tasks. Sole exception might be made for the branch of catechetics (which he also should teach), closely allied as it is to homiletics.

Preferably, the professor should possess wide culture and be himself a capable preacher, with a sufficiently long and varied experience in the parochial ministry.[3] It will be well also if he has taught English. He needs to be a discerner of men, their preaching individualities and capacities. He should not obtrude his own purely personal taste and preferences nor discourage the individuality of his students. He should shape their gifts toward the best results possible. Students of the problem recommend that the professor discover if possible the kind of preaching each student does best. Men do best that which they like best, and persuasive speech is born only of conviction. The professor must communicate self-confidence and a sense of the possibility and desirability of life-long self-improvement. He must above all be a teacher, practical, patient and interested, not a lecturer, aloof and academic. He needs enthusiasm for his work and he needs to display it and communicate it in every class.

[3] The recent papal encyclical on The Catholic Priesthood, Ad Catholici Sacerdotii (20 Dec., 1935), states that the cultural training of the seminarian should be the finest possible.

Unless the professor of sacred eloquence regards his academic duty in a sufficiently elevated and serious way he cannot inspire his students with enthusiasm. He cannot engender reverence for the work of preaching or offer new points of view or turn to advantage the multiple hints of one kind or other that can be gathered from such a mundane occupation as reading the daily newspapers. "He will find on practically every page of the daily journals suggestive material for the class room. The technique of a man who sells his ideas to people, whether in finance or politics, is worthy of serious study by the professor who is trying to train his students in the art of bringing Christ's message to the masses which are only too often engrossed with the grim problems of existence. And whilst the preacher of the Word may never take over the bag of tricks of the financial barons or the political mountebanks, it remains true none the less than the most conscientious preacher can learn much from them."[4] Casual study of advertisements, printed or radioed, reveals the technique by which modern markets are created: desire is begotten where none had existed and then so and so's product is triumphantly and reassuringly urged as the only way to satisfy the desire.

Much of the work in homiletics goes on privately, in personal and individual interviews. Detailed corrections, criticisms and suggestions regarding delivery and composition need to be given frequently and individually to every student. One such specific correction or suggestion is more useful than a dozen monitions addressed to the class in general. Sermons ten minutes or more in length might well be delivered only after a rewriting consequent upon such consultation. All such sermons could also be followed by a similar opportunity for such private consultation.

Criticism has also been made that improvement in our preaching can be expected if the attitude of the seminarian toward the preaching class improves. Is it true that this class is generally looked upon as a kind of scholastic rest-period, when not an actually bothersome and irksome academic appendage or supererogatory requirement? Seminarians should be required to prepare for each class of sacred eloquence.

[4] "The Decay of Preaching," by Senex, ECCLESIASTICAL REVIEW, Dec., 1933, 576.

A Homiletics Course.

The curriculum of the modern seminary is considerably advanced over that of a generation ago. With the radio multiplying the spoken word, with ears more than ever attuned to the human voice and minds growing constantly more voice-conscious—not to speak of our mounting responsibility in combating growing and unabashed paganism—the department of homiletics needs to be in the van of our educational progress.

The following course was built up with no local precedent and after some trial and error. It is based upon some years of preaching and teaching experience. The course embodies also the fruits of a study, made four years ago through a questionnaire, of the homiletic methods obtaining in our largest American Catholic and non-Catholic seminaries and universities. Answers were received from thirty-three institutions or seventy per cent of those addressed. Some of the teaching devices discovered through this inquiry, including some from non-Catholic sources, are adopted here.

It may be said that the course here outlined, seems, on paper, to be on the average about as good as the best Catholic or non-Catholic course obtaining in this country. The homiletic work of the students who follow this course is generally of a high order and they seem keen about their sermon and speech work, both in class and outside it. More composition work, especially planning, with more thorough individual criticism, would strengthen the course where it is perhaps weakest. Another period in first year could help provide this.

There are doubtless many good courses, as there are many useful knacks in homiletic teaching. Needless to say, the course here presented does not pretend to have exhausted these devices or to have said the last word. The course, then, and the additional remarks are offered with some diffidence and for what they are worth. Criticism will be gratefully received.

The homiletic syllabus for the theological department of this seminary [5] is as follows:

First Year: One period weekly of 55 minutes for 30 weeks: 25 minutes on voice and speech with private study assignments

[5] Seminary of the Immaculate Conception, Huntington, L. I., N. Y.

required by the text book, *Speech Correction on the Contract Plan* (by Ruth B. Manser; Prentice Hall, N. Y., 1935); 25 minutes with a composition text [6] book such as *Persuasive Speech* (by F. P. Donnelly, S.J.; P. J. Kenedy and Sons, 1931) or *Principles and Types of Speech* (by Alan H. Monroe; Scott Foresman and Co., 1935); the remaining five minutes are devoted to two impromptu student talks ranging from one to two minutes each. This allows each man in a class of thirty to be called once a semester. Outside class, two 2½ minute records are also made of each student's voice; the professor indicates the faults and the student studies the record on a phonograph and takes specified exercises to overcome the faults.

A year of thirty such periods is hardly enough time for the mastery of the speech and composition books of the type referred to, but it seems essential to introduce seminarians to a text on speech and voice and another text on the composition and delivery of speeches as early as possible in their course. Two periods weekly would also allow more opportunity for writing and delivering one or two speeches part by part—both very necessary.

Second Year: Two periods weekly of 55 minutes each for 30 weeks. The year's work is the writing and delivery of *instructions*.

One class begins with a five-minute exercise in limbering up and in elementary voice production exercises. In the absence of a satisfactory text book on General Homiletics, or principles of sermon composition and delivery, the professor gives his own notes on planning and on the characteristics, preparation and delivery of instructions. Two men are also called for impromptu remarks of two minutes each.

During the other class three men deliver as many talks on the one subject, a practical instruction topic drawn from the theological lectures of the past year. One of these talks, of 1500 words, was assigned the preceding June, written during the summer vacation, criticized by the professor and then rewritten before delivery. Another talk was assigned at the beginning of

[6] These texts exemplify two far-removed methods of speech composition, the classical and the ultra-modern. I am looking for one book combining the better features of each.

the year and consists of 1000 words on the same subject. This composition also is criticized and rewritten before delivery. The third talk is a four or five minute extemporization or point memorization on the same subject. All the students are required to prepare weekly the plan for this extempore talk and anyone may be called to deliver it, but generally only one man is called. Each talk is stopped promptly when the designated time has elapsed. This helps secure a sense of the passage of time, keeps from wandering and teaches economy and efficiency.

All are also assigned to read the coming Sunday's Gospel and to give its substance as specifically as possible in a ten or fifteen word sentence. Weekly, one man is called to do this. Each of these speaking and reading efforts is publicly criticized by the class members and by the professor.

Each man must also record and study his voice and speech and try to overcome his faults. He also submits a 500 word report of a work he has read on homiletics or on voice and speech problems, according to his greater need, as well as two 250 word analyses of two modern instructions.

Third Year: Has two periods weekly and the procedure is similar to second year. The Epistle is substituted for the Gospel. Notes are given in General Homiletics, and in Special Homiletics on the characteristics of a *sermon;* but no text book is used. The fifteen minute talk is the instruction prepared during the summer. The ten minute talk is a homily or sermon on the Gospel; the five minute extemporization may be a sermon or instruction on either the Epistle or the Epistle and Gospel or the liturgical prayers of the day.

Fourth Year: Students deliver their summer sermons in the chapel at the conclusion of some spiritual exercise to which the whole community has been called. The Epistle and Gospel are read before preaching. The sermons exemplify the various types of sermons. Prior and private explanation of the type is given before writing and criticism and revision precede and follow the preaching.

There is but one class weekly. *Catholic Evidence Training Outlines* [7] is used as a text book and from it each man in turn must prepare and deliver extemporaneously a ten minute in-

[7] Sheed & Ward, N. Y., 1935.

struction to an imagined non-Catholic crowd and he must answer an appointed heckler. Each man in turn must also deliver a ten minute sermon on one of the many types studied. Notes are given, in the field of Special Homiletics, on the characteristics of each of the *various sermon types*. In addition there are the familiar criticisms, impromptu talks, written sermon analyses, voice recording and a written report on a book dealing with homiletics or voice and speech problems.

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Catechetics is closely allied to homiletics and it is also taught the fourth year men by the professor of homiletics, one hour weekly for one semester. The text book is *Aims and Methods in Teaching Religion,*[8] supplemented by *Teaching and Preaching Religion to Children,* a handbook of practical procedure for preachers and teachers.[9] Each man gives in turn a five minute digest of a topic assigned from the text book and he is responsible for teaching one of the chapters of the Baltimore Catechism. Actually, he is called on to teach the class only one question and answer from his chapter. Problems of instructing teachers of religion in methodology, in securing attendance and in conducting catechism classes are discussed. A good catechetical library is available and progress in the field is brought to the students' attention. Some of the seminarians also teach catechism in vacation schools. This catechetics course might well be supplemented by a brief course in the principles of pedagogy.

According to the Rev. John E. Graham, seminarian teaching of catechism to school children and preaching in convents, patronages and lay lyceums are common customs of the more progressive European seminaries. His articles surveying the seminaries of Europe and America, with particular reference to homiletics, catechetics and pastoral theology, appeared in the *Catholic Educational Review* during 1933 and 1934.

The multiplied activity of the Holy Father has heartened all those interested in catechetics. His latest pronouncement on the Better Care and Promotion of Catechetical Education may be found in THE ECCLESIASTICAL REVIEW, September, 1935.

[8] Benziger Bros., N. Y., 1929.

[9] P. J. Kenedy and Sons, N. Y., 1936.

It may be well to elucidate further some of the points mentioned in the routine handling of the classes in homiletics.

The extempore speaker thoroughly prepares and memorizes a plan and its points and talks from that. It is the ideal way to speak. Practice in it gives a man confidence and it is invaluable for training in thinking on one's feet, in achieving some power in amplification, in acquiring fluency and in the mastery and adaptation of language to thought and feeling, both prepared and spontaneous.

Impromptu speaking is even better training. The subject is in no way prepared, but is assigned to a man without any warning and he must stand and deliver. The student is told to "tell these simple adults present something definite recently studied in moral," or dogma, canon law, Sacred Scripture, church history, liturgy, ascetic theology, homiletics, speech or catechetics class. The professor names the subject matter and the student begins and continues for two, three, four or five minutes according to the class he may be in. He is told to use no technical language and if possible to state a proposition at the start and keep to it. It is important to make professional knowledge available for the laity and this is one way of training to do it.

Often men are balked at the start of their priestly career by fear of getting up to deliver even a memorized sermon. Lack of self-confidence hampers a man. Fear is physical, not rational and is to be met in kind. If a man can be scared into not talking he can be scared into talking. To speak gracefully for a few minutes without shyness or incoherence is a trick. Often no more is called for on the impromptu occasions in real life than to say nothing gracefully. This is the minimum requirement for the seminarian. He must learn to do this and to realize that there is literally nothing to it—and therein lies its danger. Therefore the seminarian should learn to seize a definite thought, to keep it vividly before him as he speaks and try to progress with it. Apart from the subjects for impromptu talks already pointed out, the professor can assign others to be worked out from brief descriptions taken from situations in the actual ministry.

The further element of amplification may also be practised as a by-product of impromptu speaking. The professor might announce some saying of our Divine Saviour, a Scripture verse, a patristic quotation or an axiom gleaned from human experience and then might direct a student to amplify the quotation. Amplification [10] is the soul of oratory.

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The summer sermons should be handed in immediately the students return after summer vacation. The chief reason is that undirected work on the composition during the term often does not improve it, for unconsciously the student may introduce considerations foreign to his assignment. Besides, this sermon is vacation work and should not interfere with the term's work. It should then be rewritten only after criticism by the professor.

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Where shall the preaching be done? Some substantial authorities still favor the refectory, and one seminary, because of the number of its students, must have two ten- or twelve-minute sermons delivered each dinner time. I, however, side with what seems the majority opinion in favor of chapel and class-room preaching. There is a distinct advantage in having students make and hear criticisms immediately the sermon is delivered. All but our Fourth Year summer sermons, which are preached in the chapel, are preached in our auditorium, which serves also as our homiletics class room.

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Sermon analysis is part of homiletic training. It is useful occasionally to read and analyze a sermon of one of the Fathers or one from the French golden age or one by Newman. Newman himself, while a master of exposition, is also characterized, it has been said, by excessive amplification. Furthermore, he is

[10] According to Beecher (Homiletics, *Catholic Encyclopedia*). There are of course many essentials or "souls" to effective preaching. Newman treats of amplification, earnestness, definiteness of subject, singleness of aim, etc., in his celebrated *Idea of a University*, sections on Catholic Literature and University Preaching. Perhaps the recent rediscovery of his letter to some Irish theological students on preaching will draw the attention of preachers once more to his *Idea of a University*, "that so eminently wise book to be bound by the young student [and indeed by all of us] for a frontlet on his brow and as a talisman on his writing wrist."

academic, not popular. Nevertheless, such great names in preaching afford us a glimpse of our ancestral spirit and they furnish us as well with the inspiration that comes from the contemplation of genius. They show us what sacred eloquence can be at its best.

However, present-day preachers can, perhaps, teach the neophyte more that is immediately practicable. The homiletic sections of our clerical magazines, as well as the pamphlet reprints of the Catholic Hour radio program, offer useful material for sermon analysis. Many of the radio addresses, however, are in my judgment, not to the popular taste. Three Sundays in the month the whole student body listens in on this radio program. Sermons for such analysis should be available to the students in their seminary library. Some newspapers also make a practice of reporting more or less in full contemporary sermons from the various faiths.

The student's analysis of sermons should study the sermon for the ideas it employs and for the arrangement of its arguments. It should discover and state the sermon's aim, main thought and occasion, the abundance, character and effectiveness of its illustrations, its introduction and its conclusion. The nature and effectiveness of the feelings and the motives appealed to should be classified. Last but not least, the application should be noted. Other questions suggesting themselves and calling for answers are: is it practical, a talk to real people? is it the written or spoken word? is it imaginative? are the transitions graceful and natural? are there unity, coherence, emphasis and beauty or interest?

It is helpful also to give the students the proposition from the sermon of a great preacher and, without reference to its plan, to have them write out in full their own sermon on the subject. Then let them compare carefully their own effort with the original.

In general, it is necessary to vary class procedure from year to year to keep the students from feeling that they are going over the same ground. They must be kept from going stale while the same fundamentals are reiterated, now in one form, now in another.

Private criticism of sermons gives the opportunity to say things that should not be said publicly. It avails also to pin a specific fault on a particular man. Too frequently men will apply classroom remarks applicable to themselves to others. Private criticism should be given before composition revision and once again after delivery.

Public and class criticism is also most useful. It becomes a class object lesson, enforcing teaching already given and developing related ideas. It is a practical demonstration of the use or failure to work out that teaching. Both professor and students are helped by the talk back and forth, and frequently enough the discussion becomes very animated. The collective judgment of the class is also a usually safe guide. Charity is not offended and if there is any humiliation it is good for all concerned. Furthermore, since each man is criticized fairly and objectively, no one minds it. If some young men are too ebullient to believe that a professor can be a competent and helpful sermon critic without being an outstanding preacher, class criticism changes their minds. Class criticism guided by the professor trains the men to be helpfully critical toward the efforts of others and especially of themselves. Every student should be ready without advance notice to criticize every class sermon. This criticism may also be supplemented by volunteer critics and finally by the professor's criticism.

The only exceptions made to this are the criticisms of the summer sermons preached in our chapel by the fourth year theologians. Their criticism is private. It is also supplemented by the private criticism given by another faculty member who is suitably qualified. It would be well if such criticism by another professor could be given earlier in the homiletics course.

All criticisms should be helpful appraisals, not cool verdicts. They should be hopeful, neither merely fault-finding nor carping on minor slips nor doctrinal inaccuracies. They should instil confidence but not egotism. The notice of errors need not beget inferiority complexes. It seems better to point out faults and then to add, " The talk would have done good," than to reverse the order and say, " It was good, but— ". Good points, especially improvements and apt illustrations, are to be commended.

Some may hesitate to censure, but all sincere speakers are prepared for it. Nevertheless, too much adverse criticism hurts a man and prompts a class to look and listen only for faults and not for the good there is in every sermon. One speaker should not be compared with another, but only with himself and the ideal for him. It would seem less advisable also to criticize a sermon before its delivery, unless opportunity is to be given for revision.

Each seminarian needs to be trained in self-criticism and to know a good thing when he sees and hears it. This is acquired by the practice of class criticism. Afterward the student may make a revision of his criticized sermon. Such procedure puts the criticism to immediate profit and prepares a better sermon for the future ministry.

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The teaching of sermon composition, especially of exposition and argument, is aptly associated with the teaching of logic. But composition is difficult for most people and it can be studied all through the seminary and thereafter.

It is generally conceded by literary craftsmen that writing is an art and cannot be taught. True, the artist or a book can tell a person what to avoid and what to try to do, but it cannot give him the afflatus. We say that a person who has strung certain phrases together is dull. We browse through the enchanted pages of another hoping we shall never reach the end. One of these persons has the desire to write. The other knows how to write. Seminary education and precise studies do not necessarily confer the ability to write well.

" . . . education in the technical sense serves rather to choke than to encourage the power of imagination," John Galsworthy wrote in *Candelabra.* " The precise scholars are rarely imaginative writers of any force, for they know too much and too little. The vividly imaginative seldom have relish for the exact study of anything except life ".

" Feeling for the color and rhythm of words may be helped by reading poetry and fine prose, but it is due more to inborn sensibility and a musical ear. The power of construction also is inborn. The power of poignant expression is inborn; it cannot be acquired, it can only be improved.

"Nor can any one teach an imaginative writer to feel or see life in any particular way. After he has learned to read and write, a novelist can be taught by others only how not to write; his true schoolmaster is life itself."

All this does not make the task of teaching sermon composition any easier. We are further handicapped by the fact that many English courses seem to make men wordy and meretricious in what they write. Much of our English seems to be taught without the serious effort of creative work. It aims too often to convey only literary history and critical analysis.

Good preaching requires constant effort, study, reading, writing and growth in spirit. To these things the seminary can only introduce men. Too many sermons lack the directness and realism of the spoken word. They are essays, not speeches. Nor does glibness make an effective preacher. Men must put pressure on themselves to write regularly and persistently to bring home to a definite audience a definite truth. Writing fosters thinking and develops the capacity for it. "If the world has not lost by my silence, I have lost by not writing," said an old priest. "I would have made my intellectual life more vigorous if I had written." Educated priests should not need to borrow phrases. To learn to write sermons seminarians should write sermons. Unless they learn to write them in the seminary under personal direction and criticism, they rarely ever will.

"The habit of writing sermons in the seminary will preserve the seminarians from losing by earnest application to philosophy and theology any literary grace they may have acquired from the study of the classics. Now it is a fact that these studies, by reason of their being taught in a rigorously scientific fashion, do play havoc with the rules of rhetoric which were studied in college and carefully put into practice. No one wishes to be a heretic and most heresies rely much upon rhetoric. But this does not mean that rhetoric cannot be orthodox theologically. To keep it orthodox requires careful and precise thought and care in the use of words. It is far easier to remain orthodox whilst juggling the terminology of the schools than when attempting to put theological concepts in the language of the man in the street. The latter does not know and does not care to know the sacrosanct terms of the schools. But he does want

to know the truth in the vernacular. Unless we can translate the rigid language of the class room into words that light up the minds of the people and strike their hearts, we might as well desist from preaching altogether.

" By talking a language which few understand we defeat the very purpose of our mission, whilst at the same time we engender in the minds of the people a suspicion that the truth is out of touch with the times. . . Is it not true that few of our auditors fall asleep during the announcements? And the simple reason is that in outlining the parish work and interests for the ensuing week we use, not technical terms, but the plain, homely and understandable speech of the people.

" There is absolute need for the preacher to know how to use the graces of simple language. Rhetoric does not mean word-brokerage or juggling with scientific terms. I know a seminary where a wise professor required of his students that they put their theology in slang, going on the assumption that such a literary conversion would be impossible for all those who did not understand or had not grasped their theology." [11]

The seminarian, then, needs diligent training in turning the technical forms and phrases of philosophy and theology into forms of language people can understand. Hypostatic union, nature and personality, essence and substance, predestination, grace, free will, divine foreknowledge, revelation, incarnation, providence, transubstantiation, etc., need popular interpretation by concrete and specific phrases, descriptive sentences or figures of speech.

The following exercise may suggest others. Direct each student to take a specified doctrine of faith and write it out as a proposition or main thought which embodies an aim of practical conduct, internal or external. Next, embody this truth in a story, illustrate it with a comparison, condense it into an epigram, prove it by historical fact, show it a living actual issue in the scientific, moral or religious world, move its adoption by relating it to a stated, definite and impelling motive of conduct.[12]

[11] " The Decay of Preaching," *loc. cit.*, 579. Father John A. McClorey, S.J., in *The Making of A Pulpit Orator* (Macmillan, 1934) and Fr. F. P. Donnelly, S.J., in *The Art of Interesting* (P. J. Kenedy & Sons, 1920), have written luminously of the relation of eloquence and theology.

[12] Father Martin Doherty, in " Fine Language in Catholic Press and Pulpit," ECCLES. REV., April, 1936, p. 391 ff., makes a strong plea for simplicity of language in writ-

Some have said that since speech and voice are utterly different fields from sermon composition, a special teacher of voice should be engaged. However, finances will often not permit the extra outlay and the professor of sermon composition must often teach also the fundamentals of speech, voice and delivery. If the homiletics professor has himself had some preaching experience he will probably do as well in voice teaching as a lay professor. But it will be even better if he has been prepared for his duties by courses in speech and voice.

If possible, the seminary's homiletic library should have the best and latest voice books at the students' access. Two of the best are *Voice and Speech Problems*,[13] and *Speech Correction on the Contract Plan*.[14] The last makes no fetish of phonetics, though it does introduce the subject. It is excellent for forming correct sounds, for drill and for specific suggestions in overcoming the common faults. The book analyzes the functional, organic and emotional disorders in speech and suggests specific exercises for overcoming specific faults. All of us have some such faults. Those who, *mirabile dictu*, have no speech faults, will be stabilized in their virtues by the earnest study of such a book.

It may be useful to state here in a general way some of the ideas that might govern the speech course.

Every student creates for the homiletics professor a new and individual problem, needing individual and definite diagnosis of faults and specific recommendations for improvement. Occasionally it may be necessary to send a man with poor voice or speech to be diagnosed by a competent professional teacher and to require of such a man that he take a course during the vacation time till he has corrected his fault.

The conversational mode of some seminarians is very slangy and reveals also poverty of vocabulary. Extempore and impromptu talks reveal the fault and afford opportunity to insist

ing and speaking that deserves to be pondered by Catholic editors, writers and preachers. "You're writing for a lot of dummies [says the hard-boiled city editor to the fledgling reporter]. They don't get your fancy words. Cut out the educated stuff and get down to earth. Write so's the mob will get what you're saying. Use the smallest words there are. This is terrible . . . Write it again."

[13] Raubicheck, Davis and Carll; Prentice Hall, 1931.

[14] Manser; Prentice Hall, 1935.

that always outside of class a man should try to speak correctly. Three or four minutes at the beginning of class devoted to voice production, posture and breathing drill are extremely useful. Elocution, like music, needs long drill in fundamentals.

Preferably, study of the elements of speech and voice, as well as practice in speaking, should go hand-in-hand with work in composition and literary expression during the two-years course in philosophy. The seminarian cannot start too soon to secure correct and pleasing speech. Regrettably, many so-called elocution courses in the lower schools seem to make a man artificial and unnatural in public speaking.

Most bad speech comes from lip-lazy and tongue-lazy people. If a voice can be heard, there is no reason why it cannot be understood. Faulty accent or emphasis and fading out at the end of a word and sentence are frequent faults.

Seminarians should be required to speak in a man's voice and to slough off the boy's treble. Some seminarians have the sermon tone. Mimicry will help cure it; or, if a speaker is stopped and asked what he said he will answer in a natural tone and manner. Above all, a man should learn to know the sound of his voice. He should become voice-conscious, studying his own voice and the voices of other people.

A man's bearing is important. There should be no hands in pockets, leaning or fidgeting. The speaker should use his hands whether he like it or not. When he becomes accustomed to gesture and is without embarrassing self-consciousness, he may aim at gracefulness, adequacy, effectiveness and spontaneity of gesture.

Voice-recording machines and speech records of exponents of good American speech are becoming standard equipment in the homiletics departments of our American seminaries. Seminaries have indeed produced good preachers without them, but these mechanical devices are most helpful. Where such equipment is in use the professor will need to give time to recording and criticizing the voices of his students. All criticism given should be positive and constructive as well as destructive. The fault, the cause, the remedy, the wrong way, the right way, should be pointed out.

Homiletic Adjuncts in the Seminary

Class recitation, refectory reading and the preparation and delivery of essays in the other classes directly affect sermon composition and delivery. They beget better habits or ingrain bad ones unless properly supervised.

Singing and singing classes should help cultivate correct, pleasant and adequate voice production.

Participation in the service of the altar should beget grace and poise under the public eye.

A literary academy contributes to a cultural background and gives its members practice in literary expression, in public appearance and presentation. One term's work for a small group might consist of a series of three or four student lectures and round-table discussions dealing with a single author and his work.

Public forums and public-speaking groups are useful for the rehearsal of sermons for public delivery and for the acquiring of fluency, confidence, ease and presence. They can also give acquaintance with handling practical apologetics and they furnish opportunity for debate.

A well conducted debating society with some extempore and impromptu debating is splendid training in acquiring poise and in thinking on one's feet. It is only in debate, with its clash of viewpoints and its adjustments to sudden surprises that cannot be foreseen or prepared for, that public speaking approaches perfection. There is an opponent to pick up a man for digression, a judge to referee between them and a moderator of experience and listeners to speak the final verdict. This keeps men on their mettle and makes them try to hew to the line.

Catholic Evidence Guilds—the seminarians going through the training of a lay guild speaker — give insight into the future practical training and work of the lay guilds. The mere existence in a seminary of such an extra-curricular project should help dissipate the smug "looking for a living" outlook, not unknown to seminarians in our larger dioceses. It should strengthen apostolic outlook and effort so necessary and so feebly exercised in America to-day. Evidence guilds may also serve as part training in the recruiting or establishment of mission bands staffed by diocesan priests. The guild speakers

should make no attempt to exhort, argue, prove or confound but only to explain. They should also develop an aptitude for dealing with hecklers.

While dramatics are helpful, they are not as helpful to a student of public speaking as is talking *propria persona*. Delivering one's own sermons is a better training than stepping out of character and acting the rôle of another. The actor pretends to be another. The preacher must be himself.

Time and opportunity should be given also for the study and appreciation of leading Catholic authors, publications and newspapers. If possible, these should be accessible in the seminary library.

Most of the foregoing activities must be voluntarily undertaken and can be indulged only during free time. They need supervision, intelligent direction and warm encouragement. Some few slow students will not be able to give much if any time to academies, clubs or forums, but the brighter men should be urged to do so. The advantages of such societies are in proportion to the number actively participating. If the majority of the students participate in them, more effective work will be secured by organizing more groups with smaller memberships in each.

Homiletics and the Other Seminary Courses.

"Most of the professors do not coöperate in a practical way with the instructor who conducts a course in sacred eloquence. Here, perhaps, is one of the root causes of the failure of most sacred eloquence courses in our seminaries. To seek to become a preacher is generally looked upon by the faculty as almost tantamount to the desire to become a poet, an orientalist, or any such outlandish thing. From the apparent indifference of the teaching faculty toward the professor who has nothing else to do than conduct his class in sacred eloquence, from their flippant remarks about the young enthusiasts who are minded to acquire a passable enunciation and graceful delivery, a few gestures or modulations of voice, not to speak of a distinctive oratorical or homiletic turn of language, we can gather some of the reasons for the apathy of so many seminarians in the matter of preaching".[15]

[15] "The Decay of Preaching," *loc. cit.*, 577.

I do not know of any seminary where the condition criticized above exists but there is no doubt that all the seminary professors may very well be concerned about sermon composition and delivery. Their immediate concern for the correctness of recitation and of student papers from their own classes cannot but react favorably upon homiletics. They might be constantly as watchful for enunciation, pronunciation and emotional interpretation in what the man speaks or reads as of the content of his remarks. They should correct posture and general deportment and see that the seminarian speaks and publicly conducts himself as one of good breeding, education and taste. "Error corrigitur ubi deprehenditur." And a general and well known seminary policy that the faculty will call no man to orders who cannot properly write or speak the language in which he will minister, will work wonders.

Every professor in the seminary can frequently impress upon the minds of the students that every bit of ecclesiastical knowledge is convertible and should be converted into preaching material. The seminarian should be made to see and feel from the very beginning of his seminary career that the acquisition of sacred knowledge is primarily intended for utilization in the pulpit for the spiritual weal of the people. This holds good for all branches of ecclesiastical study. At the end of every tract of theology, Bibical exegesis, patristics, canon law and church history the seminarian might be required to write an instruction on the matter. The coöperation of the professors of dogmatic and moral theology is helpful in selecting subjects for the sermons to be composed during the summer and preached during the school year. These sermons give practice in putting the subject into the vernacular, serve as review of the matter and prove whether the student has mastered the subject or not. In order to teach or preach anything a seminarian must know it twice, not only for himself but so that he may be able to impart it to others less wise.

Ease in instructing the faithful depends much on the manner in which the student made his course. The pulpit reëchoes the lecture hall. There are not two theologies, dogmatic and moral, but one, both speculative and practical, in which all the dogmatic truths have a certain value for life and conduct, at least

indirectly, often directly. The faith that adheres to all dogma is a virtue, an interior principle of moral human activity, and its acts are moral acts. The absence of adequate sections on grace, faith, hope and charity from some manuals of moral theology, as well as on modern economic and industrial problems and attempts at their solution, tend to make much theology speculative rather than practical—and lacking in realism.

The analysis needed in philosophy and theology paralyzes all eloquence. It results in abstract, fleshless notions. The Creed, an article of the Summa, a page of Denzinger, are cold and dry after the eight Beatitudes or Jesus' farewell discourse. The method and language of scholasticism invincibly orientate toward a dead style. The professors need the breath of a prophet and of a poet to restore life to inert ideas.[16] Their teaching becomes ideal when they are at pains to point out to the class the homiletic opportunities and especially the applications to conduct in each tract covered.

One of our most popular preachers forced himself during his seminary days to write a popular exposition of each tract he studied. Similarly, the seminarian and future preacher should daily note those truths and aspects of truth that are best suited to the lay mind, should note the various devices that give a clearer conception of them—all kind of analogies, comparisons and forceful and beautiful expressions—so as to clothe the dry doctrine of the schools with bright and attractive imagery, graceful and forceful diction. Many seminarians will be able so to transmute their texts. Others will need to be shown how.

Some seminaries have been criticized for neglecting to see that the students are able to accommodate theology and philosophy to the understanding of the people. Some professors may have little experience in pastoral work and consequently little conception of its needs or how to supply them. The sciences may be sufficiently cared for, while the arts are neglected. Seminary courses should not only communicate the truth, but should also show how theological principles can be taught and applied psychologically, i.e. effectively to life.

[16] A contemporary of Dr. Bouquillon reminds me that this great theologian and professor at the then young Catholic University of America often complained in conversation that no student ever heard a lecture in dogma that stirred his heart and brought him near to God. Everything was intellectual and logical and there was no emotional appeal.

Study, Encouragement and Supervision of Preaching after Ordination.

The seminary gives only the elements, an introduction to studies which should be life-long. There is need to realize this fact, especially in the matter of preaching, for the growth in self-confidence, fluency and ease of preparation that come with the first years after ordination may lead the priest to abandon study, to stint the thoroughness of his preparation and to be satisfied with mediocre success. Canon 129 of the Code of Canon Law addresses a polite imperative to us all: "Clerici studia, praesertim sacra, recepto sacerdotio, ne intermittant." While the priest should constantly review, expand and keep fresh his professional knowledge, he should also exercise unremitting labor in the preparation of sermons. Since his sermons are criticized rarely and since occasional lay criticism must often be discounted, the efforts of a candid clerical friend might well be enlisted, particularly of a fellow curate or of the pastor. This whole question of after guidance of preachers who show early promise is very important. So many young men of talent allow themselves to be spoiled, a counsellor of priests for many years tells me, adding that the first rector of the Catholic University, Bishop J. J. Keane, although a very able preacher, always had two lay friends criticize each of his sermons.

Taking a larger view, it might be well if diocesan authorities could take a more direct interest in preaching. Most Ordinaries doubtless furnish a list of the topics of instruction to be preached on successive Sundays. Examination questions on homiletic matters might also be introduced into the annual junior clergy examination, and, in addition a sermon, planned and written in full on a topic announced at the examination, could be required on this occasion. A number of useful questions suggest themselves: What methods of sermon preparation have they found most beneficial? What practical steps have they taken to overcome physical, vocal, mental and literary handicaps? With what laboratory methods in sacred oratory are they familiar? What books on composition and delivery have they recently read?

Some bishops also require their junior clergy to submit a thousand word sermon in longhand monthly for five years to an

appointed and secret board of censors. It is worthy of remark in this connexion that three of the four synoptists report our Saviour's words about no one being a prophet in his own country. The sermons could be marked and rated without revealing the writer to the sermon critic. This would secure objectivity. The written criticism of the board could be returned to the writer with each sermon. The statutes of some dioceses already provide for this. It is a wise regulation, for it supposes that a preacher must serve an apprenticeship, like any other professional man. I see no hardship in all this. The conscientious young priest will write out weekly and rather fully his sermons for the first five or ten years anyhow. Some bishops let it be known that preaching effectiveness and industry are as essential to promotion as financial ability and years in the ministry.

Nowhere does a man betray himself, his foibles and enthusiasms, his weaknesses and virtues so well as in his sermons. A wise sermon censor will detect the manner of man who writes and the bishop will be glad to know the truth and the writer will be glad to reveal it.

"This plan of episcopal supervision of the preaching of the junior clergy may seem preposterous to our hard-worked priests and our busy bishops. But it has Gospel warrant. We know that when our Saviour sent out His own Apostles to preach He made it a point not only to instruct them in what to say, but also, on their return, to ask them in detail how they had fared on their preaching excursions. And the good Master was not above listening to the good reports of the people who had been attracted by the words of these new preachers of the tidings of peace. And we may be sure that since He made discipleship with Himself to depend upon the hearing of the Word preached by His Apostles, our Lord did not withhold from them the words of approval and encouragement when they had done their tasks well, and words of direction and advice when they seemed to have failed in reaching the hearts of their hearers." [17]

As a matter of fact, this supervision of sermons after ordination is the express wish of Rome. The regulations for preaching issued by the Sacred Congregation of the Consistory, 28 June, 1917, explain in detail the application of the principles to be

[17] "The Decay of Preaching," *loc. cit.*, 585.

observed in preaching contained in the encyclical *Humani generis Redemptionem* issued by Pope Benedict XV 15 June, 1917. Their substance was incorporated in the New Code of Canon Law.

The fortieth and last regulation enacts: "Finally, ordinaries may prescribe for their clerics that for some years after ordination they undergo each year *in curia* an oral and written examination in preaching. This examination may be conducted in the manner that appears best to them and in conformity with the prescriptions of the Code with regard to the annual examinations to be undergone by clerics after their ordination to the priesthood." [18]

JOHN K. SHARP.

Huntington, L. I., N. Y.

[18] The Latin text of both Encyclical and Consistorial Regulations, as well as their translation and a commentary upon them by the Rev. Joseph MacCarthy, may be found in THE ECCLES. REVIEW, Oct., 1917.

AN EVIDENCE OF THE CATHOLICITY OF THE CHURCH.

Lay Retreats in the Ancient Mission of China.

A RECENT DISPATCH of the N. C. W. C. News Service carried the information that the Benedictines had been commissioned by the Holy See to establish themselves at Kaifeng in the province of Honan, with the purpose of engaging in secondary educational work and of developing a native Benedictine community of brothers and priests to promote this work. The dispatch added that " conditions for thus transplanting the Benedictine Order to China, and making it ' of the soil ' seem to be favorable. . . The Chinese are by nature fitted for the retired contemplative life of the monks."

This news item is interesting for more than one reason. It furnishes in the twentieth century another instance of the truth of the statement of Tertullian, that the human soul is " naturaliter Christiana ". It is a precious indication that the Church is Catholic, not only by right of its Founder, who destined it for all nations and for all time, and in the fact that it cherishes within its bosom men of all races and cultures, but Catholic also in its appeal to the human soul. It is another step taken in the settled policy of the Church to render the universality of its destiny and appeal all the more striking by making the personnel of its hierarchy and of its religious institutions native. It is interesting also because of the confirmation it gives in the twentieth century of the judgment passed on the native Chinese character and temperament by the early Jesuit missionaries in that country.

These giants of the missions, savants like Matteo Ricci and Adam Schall, missionaries in the interior like Le Fabre and Intorcetta, and artists like Simon A. Cunha and Castiglione, after assimilating the culture of their own Europe, deliberately undertook to learn and adapt themselves to an alien culture. Their aim was to make this culture a vehicle of Christian truth and to infuse into it the soul of the Christian faith. In their study of the Chinese character and literature they soon became aware of this tendency of the Chinese to meditative seclusion, as expressed in their proverb: " The Court is a short way to the heights of fame; the path to happiness is found in labor. But it is in solitude and in tranquillity of soul that man learns to win by conquest the palm of virtue."

Already in 1598 Father Nicholas Longobardi, the successor of Ricci, explained at length in the *Annual Letters* this love of the Chinese for recollection:[1] " In Chinese literature there is insistently recommended a continuous examination of self and of one's actions, especially of those which escape the notice of others. . . They warmly approve of certain rustic retreats and seek solitude for the sake of natural contemplation and of self-reformation, hoping thus to restore themselves at last to that pristine state in which they were created by heaven. For the same reason there flourishes among them in many places congregations of literati who, fleeing the affairs of the Court and the charges of government, live tranquilly in their own towns applying themselves to the same study and exercise."

It is not surprising, therefore, that the first missionaries in China promptly seized the opportunity which this national temperament offered them of introducing the practice of the Exercises in their apostolic work. Missionaries in other countries, as in Maudra, for instance, may have doubted whether the Exercises were adaptable to the genius, the language and the character of the natives. But apparently no such hesitation assailed the minds of Ricci and of his successors. A beginning was made with Paul Siu, an imperial minister of state and celebrated convert of Ricci. Trigault, in his History of the Kingdom of China,[2] says of him: " This man, being well instructed in the Spiritual Exercises of our Blessed Father Ignatius, drew such profit from them, that he introduced their practice among the Chinese who are rather inclined to such things; whence we may hope that by these exercises of piety marvels will be accomplished in this kingdom." We note in this passage another testimony to the tendency of the Chinese to such practices and to the expectations which the early missionaries founded on the Spiritual Exercises. Paul Siu, " the greatest man produced by the mission of China ", as Bartoli writes, drew from the Exercises the zeal which sustained his wonderful lay apostolate in the neighborhood of Shanghai, converting many man-

[1] In Litteris, Anno MDXCVIII, published in *Recentissima de Amplissimo Regno Chinae*, Moguntiae, 1601, by J. Busaeus, S.J. The documents and data given in the article are taken largely from Père Louis Vanhee, S.J., *La Pratique des Exercices de Saint Ignace dans L'Ancienne Mission de Chine*, in Collection de La Bibliothèque des Exercices de S. Ignace, n. 66.

[2] *Histoire du Royaume de La Chine*, traduction de Ricquebourg, Liv. V, chap. 17, p. 513.

darins and literati whose example was followed by large numbers of their compatriots.

The literary activity of the early missionaries in providing retreat and meditation manuals in Chinese is another indication of the extent which the practice of the Exercises soon gained among their neophytes. Ferdinand Verbiest (1623-1688), director of the observatory of Pekin, wrote not only several works in Chinese on astronomy, but a Catechism also, *Le Kiao Yao Siu Luen* (An Orderly Exposition of the Rudiments of Faith, reëdited by the Orphanage of Zi-ka-wei, 1903). This work in its moral and ascetical parts is shot through and through with the thought of the Exercises. The same remark may be made of other Chinese catechisms composed by the Jesuit missionaries. This is so true that Fr. Becker, a veteran missionary, could write in 1911, "I explain many points of the Exercises, basing my exposition on the teachings of the Chinese Catechism."

The missionaries, however, brought the Exercises to bear upon the lives of their converts, not only through the catechisms which they composed, but through numerous works written expressly to aid the Chinese Christians in the difficult art of meditation and of making the retreat. The notation, "traduction chinoise," occurs not infrequently in Carlos Sommervogel's *Bibliothèque de la Compagnie de Jésu*, and in Cordier's *L'Imprimerie Sino-Européene*. The catalogue of the Orphelinat of Zi-ka-wei lists the more remarkable of these works of the early missionaries which have come down to us. The repeated editions of such books testify not only to their solidity, but to the popularity and extent of the practice among the Chinese Christians which they were intended to promote. Thus we have the *Tch'ong Sieou Tsing Yun* (Means of Self-Reformation), a Chinese translation made about 1700 by Fr. Antonio de Silva, S.J., of the Exercises for a ten days' retreat by Fr. Cataneo. The work was widely read in manuscript before it was published in 1893. The *I-Kien Tao Ye* (The Art of Meditating) by Fr. Joseph Chen, S.J., (1709-1766) explains the various methods of meditation and gives subjects for prayer throughout a month. The *Chen Se Tche Nan* (Directory For Meditation) is a translation by an anonymous author of a work of Fr. J. Busée, S.J., containing, among other matters, meditations on the benefits of Creation and Redemption, and on the Four Last Things, and

treating of the fruits of the Exercises, the examination of conscience, and various virtues. A fourth edition was brought out in two volumes in 1904. The truths of the "First Week" of the Exercises, treating of the End of Man, of Sin and the Four Last Things, found a clear and forceful exposition in several little works of great worth. Two of these are especially remarkable: the *Se Mo Tchen Luen* of Fr. Philippe Couplet, S.J., missionary in China from 1656 to 1680, a second edition of which was brought out; and the *Se Tchong Lio I* of Fr. Ortiz, O.S.A., which likewise had a second edition. Fr. Francisco Noel wrote a whole treatise, *Jen Tsoei Tche Tchong*, on the gravity of sin (edited, 1873). Finally Fr. Joseph Anne-Marie de Mailla, who died in Pekin in 1748, is the author of several works relating to the Exercises, among which are the *Kieou tchen tsetchang* (on Prayer), a translation of the text of the Exercises; and the *Pi tsing louei chao,* an eight days' retreat preserved in manuscript at Zi-ka-wei.

The retreats which these books and MS. expositions of the Exercises were intended to promote, were given privately to individuals and publicly to a large number of exercitants. The initiation of Paul Siu into the Exercises was apparently by a private retreat. This was certainly the case with the Mandarin of Cochin China to whom the historian has given the latinized name of Paul Xabinus. In spite of his open and uncompromising profession of Christianity over the space of two years at the court, he was sent on an embassy by his sovereign, who thought that a business which required both loyalty and honesty for its proper accomplishment could be committed to no one more securely than to a Christian. Having conducted the negotiations to a successful issue, he returned to his native land where, according to the historian of the Society who relates the incident, "desirous of a temporary relief from public and private cares, he sought hospitality in the house of the Society. Here for eight whole days he made the Exercises of our Blessed Father Ignatius with incredible fervor and zeal for Christian perfection." He would have consecrated himself entirely to the service of God, had he not been prevented from carrying out this design by the bonds of matrimony; and even so he wished to renounce the higher honors destined for him, so that he might lead more easily a life of prayer and contemplation. The mis-

sionaries dissuaded him from carrying out his purpose on the grounds that he could advance the cause of Christ more efficaciously in his higher position of trust and dignity.

There are other indications of individual retreats given in the residences of the Jesuit missionaries. More than one must have followed the policy of a certain Père Menoist of whom we read in the *Lettres Edifiantes* that, " named superior of the mission in most difficult times he nevertheless found the means of maintaining in our house a greater number of literati and catechists than before and of giving retreats during which the exercitants were lodged and boarded gratuitously." And in a sketch, representing the cemetery of the mission of Nant'ang, a small structure of not more than three rooms is indicated as " The House of Retreats ". It was the well established custom both in Europe and in Spanish America to set aside a part of the Jesuit houses where individual men desirous of making the Exercises might receive hospitality. It seems more than likely that their Jesuit confrères in China followed the same custom.

However the case may stand for such individual retreats given by the missionaries, it is certain that they had firmly established the custom of giving the Exercises in public to large numbers of their neophytes only twenty-five years after Fathers Matteo Ricci and Michele de Ruggieri had taken up their residence at Chao-k'ing in 1583; for Jouvancy ascribes the flourishing condition of the mission of Nankin in 1608 to the Sodalities and the practice of the Spiritual Exercises among the faithful. We have a letter of Father d'Entrecolles to the Procurator of the Missions of China and India, dated from Jao-tcheou, 27 August, 1712, in which he describes his own method of giving them and the fruits he obtained. He writes: [3] " It is chiefly in the spiritual retreat, which we have had our neophytes make now for some years, that they experience the strongest impulses of grace. Father de Chavagnac was the first to conceive the idea of giving the Exercises to the Chinese according to the method of Saint Ignatius, and as they are given in some provinces of France, notably Bretagne, where these holy exercises have greatly contributed to the reformation and sanctification of the people of

[3] *Lettres Edifiantes*, XI Recueil, p. 183.

that grand province.[4] Following the example of this zealous missionary, I had my Christians make three retreats this year: two at Jao-tcheou and one at King-te-ching."

These retreats of Father d'Entrecolles lasted eight full days. He prepared his Christians for the experiment by exciting among them a high appreciation of the retreat as a very great grace of God. Nor did he admit all to the Exercises indiscriminately. On the day appointed he assembled the retreatants in the church and gave them the usual introductory exhortation, explaining the end and purpose of the retreat, the importance of making it well, the helps they would find therein for their salvation, and insisting on silence and recollection. Immediately following this discourse, he had them recite the act of contrition thrice, in a low voice and very slowly, with a considerable pause between each recitation. The retreatants then approached the foot of the altar, where a crucifix and an image of the Blessed Mother were distributed to each, with penitential instruments to those who asked for them. They were next conducted to their quarters, where they were lodged and boarded for the eight days of the retreat with a simplicity of appointments and a frugality of repasts in keeping with the very limited resources of their missionary. The latter adds casually, as if it were a mere matter of mission routine: "The blessings which God pours out on these holy exercises repay me with usury *for whatever I may have to suffer* by cutting down expenses for my own personal necessities."

His chief preoccupation throughout the eight days was to keep his retreatants continuously occupied and to vary their exercises as much as possible. These consisted of meditations on the great truths of Christianity and the principal mysteries of the faith, interspersed with exhortations and instructions on the Commandments, Confession and Communion, patience in adversity, zeal for souls and other virtues. We note here that he did not confine the meditations he gave to the penitential part of the Exercises, Sin, Death, Judgment, and Hell, but made the retreat a school where his neophytes might "learn Christ". He also made it the means of engraving more deeply in their habits of thought the teachings of the faith. For he tells us: "I have

[4] In attributing to Fr. Aimeri de Chavagnac (missionary in China, 1701-1717) the intitiative in the retreat work among the Chinese, the writer is mistaken. Retreats were in honor in Nanking one hundred years earlier.

them make frequent acts of faith in all the articles of our belief, going over them one by one. This exercise prepares the retreatants for the ceremony in which they renew their baptismal promises."

Following the method of Father Vincent Huby, S.J., in the celebrated retreats of Bretagne, he made the abstract truths of faith speak to the eye by displaying before his audience and explaining various tableaux representing the different states of the sinner and the just in this life and the next. "You know," he writes, "the fruit produced by this exercise, so common in the retreats of Bretagne. It makes the same impression on our neophytes, and I am convinced that it is one of the most useful practices of the retreat."

With the same purpose of instructing and persuading to virtue in a lighter vein, he gave special talks after each meal which were a tissue of examples and incidents drawn from Holy Writ and ecclesiastical history, illustrating the truths considered in the current meditations, thus rendering them concrete in human life and experience, adding example to conviction and strengthening the resolutions taken in prayer.

The Retreat Communion was made as a reparation for the faults which might have been committed in not approaching the Holy Table with the dispositions required by so holy a mystery. The missionary adds that the custom of his Christians at that time was to come to the church on certain days, where, prostrate at the communion rail, they would prepare themselves for so sacred an action by acts of faith, humility and the love of God.

Two other practices followed by Father d'Entrecolles merit attention. He gave his first retreat in Holy Week, when the ceremony of the Adoration of the Cross quite naturally suggested itself. He was surprised at the results. "Prostrating themselves at the foot of the crucifix, they bathed it in a torrent of tears. The church resounded on all sides with their sighs and sobs. The spectacle touched me so deeply that I was constrained to interrupt from time to time the Office of Good Friday, and had even some difficulty in finishing it. This experience made me resolve never to omit the ceremony in any retreat. I place it at the end of the meditation on the Passion."

By the second practice he sought to impress vividly on the minds of the new Christians the resolutions which they had

taken during the retreat. " This is a written protestation that they will never forget the graces they have received during the holy time of the retreat, and that they will correspond with them with all the fidelity in their power; that they will hate for the rest of their lives what they have detested during the retreat, and that they will esteem only what they have esteemed during the retreat, and that they will acknowledge by the fervor of their lives the infinite love which Jesus Christ has for them. At the bottom of this protestation each one adds his principal resolutions. This document is borne on their persons when they approach the Sacraments, and in death is buried with them. This thought makes a striking impression on them and is a continual reminder to be faithful to their resolutions."

In the same letter the missionary goes on to relate how the abundant fruits gathered from the retreat were a rich recompense for the fatigue and self-denial, to the point of real suffering, which the experiment cost him. He enumerates the results in the retreatants as a remarkable spirit of penance and compunction, an admirable delicacy of conscience, assiduous assistance at religious services, frequentation of the sacraments, and a veritable lay apostolate. He cites instances of this zeal that are truly admirable. A common workman, at the end of the retreat, left his home and went out into the surrounding country, where he labored for a long time without wages for some acquaintances, seeking thereby the means and occasion of opening up two missions, and succeeding in his apostolic design. Others fasted for days and performed other austerites to win from God the conversion of their relatives and friends. He ends the account with the remark, " I should never end, were I to relate in detail what the zeal of our neophytes makes them undertake in order to gain over their brethren to Jesus Christ."

Similar results were obtained in the mission of Nanking. Father Jouvancy, describing the situation as it existed in 1608, writes: [5] " The Christians of Nanking had not only marvellously increased in numbers, but were characterized by the eager pursuit and exercise of true virtue. Recently baptized Christians were a spur to the older, who, in their turn, were models to the neophytes; while both burned with an incredible ardor for the spread of the faith. One who was undistinguished by learning

[5] Josephus Juvencius, *Historia Societatis Jesu*, Pars V, Rome, 1710, p. 549.

or nobility, or the possession of any art, presented to the Fathers twenty pagans as candidates for baptism, the booty and the reward of a little journey he had made with them. This sacred fire was nourished in the faithful of Nanking notably by two things: the Sodality dedicated to the Mother of God, with the regulations which Ricci prescribed for the Pekin Sodality, and then the practice of the Spiritual Exercises, of those more especially which St. Ignatius, their author, places in the 'First Week'." As Ricci established the mission of Nanking only in 1599, the Exercises had become a prime factor in the lives of the Christians within the brief space of nine years.

That the old missionaries builded well in this matter of retreats for the native Christians is evident from the way in which their work endured. The Jesuits were taken from the Chinese missions by the Suppression in 1773. Their successors, the Lazarists, continued the tradition they had established. Fr. Cayla, the Superior of the Mission, wrote in 1798: "Our mission of Pekin enjoys a profound peace. The two annual retreats, *which it is the custom to give here,* succeed wonderfully, and are crowded. In 1795, there were 267 exercitants." The ecclesiastical authorities of any large American diocese would consider it a matter for jubilation, could they point to a proportion of the faithful making the retreat which would even remotely approach the record of the Chinese Christians of Pekin one hundred and forty years ago. Nor were the two annual retreats of Pekin more or less isolated incidents; for, of Father Raux, the twenty-fifth and last President of the Board of Mathematics, who died in 1801 at Pekin, we read that he "gave numerous and well attended retreats".[6]

May we not attribute in a large measure to the vigorous and solid formation of the Exercises the splendid perseverance of the Chinese Catholics who, to the number of almost 50,000, were discovered in 1845 in the one neighborhood of Shanghai still grouped in Christian settlements, and with their Christian faith intact in spite of violent persecutions and the all but total deprivation of priestly ministrations?[7]

WILLIAM F. OBERING.

Spring Hill, Alabama.

[6] *Memoires de La Congrégation,* T. VII, pp. 788, 835.

[7] Père Vanhee, *op. cit.,* p. 20.

THE CENTURY BEFORE HARVARD.

The Boy Missionaries of Mexico.

THREE HUNDRED YEARS AGO the first successful institution of higher learning was established in the English colonies, when in 1636 the Massachusetts Bay Colony voted four hundred pounds for a " shoale or colledge ". Two years later the Reverend John Harvard died, leaving to the " shoale " a legacy of books and money; and so it was named Harvard College. Not until 1650 was it formally incorporated; and to the end of the century it was " the only center of learning in the English colonies ". The College of William and Mary was chartered in 1693, and Yale was founded in 1701.

As early as 1620 a " university " was decreed for Henrico, Virginia, and a beginning was made; but in the Indian massacre of 1622 both school and town were completely destroyed. Harvard may, therefore, be correctly styled the first successful secondary school in the English colonies. But it is not correct to refer to Harvard as the first college in America. Many of those who employ the phrase have only the English colonies in mind when they speak of America; not a few, however, are under the impression that Harvard was the first college in the New World.

The truth is that in 1536, just one hundred years before Harvard, Antonio de Mendoza, first Viceroy of New Spain, and the Franciscan Fray Juan Zumárraga, first Bishop of Mexico, founded a college for Indian boys of the upper class—the College of Santa Cruz at Tlaltelolco in the northern part of Mexico City. The term " college " has had various meanings; but Santa Cruz was certainly as much a college as Harvard, as is evident from the fact that at the former the Indians were taught Latin, philosophy, music, Mexican medicine and native languages. An example of the work accomplished at Santa Cruz College is the so-called Badianus Manuscript, one of the treasures of the Vatican Library, of which the Smithsonian Institution has recently published a description. It is an Aztec herbal, with ninety-one color sketches of plants, written in 1552 by Martin de la Cruz and translated into Latin by Juannes Badianus, both writers being Indians educated in the College of Santa Cruz.

Two years after the founding of Santa Cruz College, the University of Santo Tomás de Aquino was established at Santo Domingo. The two great universities of Spanish America, that of Mexico in Mexico City and San Marcos in Lima, Peru, date their origin from a royal decree of Charles V, issued May 12, 1551. In the same century was founded the College of Cuzco, Peru, which became a university in 1692. The University of Córdoba, Argentina, of which the Franciscan Bishop of Tucumán and superior of St. Francis Solano, Fray Ferdinando de Trejo y Sanabria, may be regarded as the founder, was begun in 1613. A decade later the University of Sucre, Bolivia, was started. All of these universities and many other colleges were founded in the Spanish colonies during the century before Harvard; and the enrolment of some of them eventually exceeded 2,000.

While admitting the establishment of these institutions of higher learning and many more after Harvard, some English writers of today, applying, as it seems, modern standards to the sixteenth and seventeenth centuries, speak rather disparagingly of the results achieved and conclude with some such sweeping statement as " the sum total of education was very slight," or " the importance of the universities to society as a whole was in point of fact very little," or " culture in the Spanish colonies as a whole was quite superficial and illiteracy was extremely high." More just in his appreciation is Edward Gaylord Bourne, himself of Yale, who, speaking of " the institutions of learning founded in Mexico in the sixteenth century," declares, " it is not too much to say that in number, range of studies, and standard of attainments by the officers they surpassed anything existing in English America until the nineteenth century. . . . That the Spanish authorities in church and state did much to promote education is abundantly evident, and the modern sciences of anthropology, linguistics, geography, and history are profoundly indebted to the labors of the early Spanish-American scholars and missionaries."

It may be well to call attention to the fact that besides the secondary schools there were numerous primary schools in the Spanish colonies; each mission, as a rule, had its school for the children of the neophytes. In Mexico the education of the

native youth had begun more than a decade before the opening of Santa Cruz College. In point of fact, the marvelous spiritual conquest of New Spain which shortly followed the spectacular military conquest of the land by Cortés, 1519-1521, was due in great measure to the education which the very first missionaries imparted to the native youth of the upper class.

During the conquest there were three chaplains with Cortés, two Franciscans and one Mercederian. The first missionaries to the Aztecs, however, were the three Flemish Franciscans, Fathers John Dekkers (de Tecto) and John Van der Auwera (de Aora) and Brother Peter of Ghent (de Gante), who arrived in 1523. They commenced their work in the house of an outstanding native benefactor of the missions, good Chief Ixtlilxochitl of Tezcuco, near Mexico City, learning the difficult Nahuatl dialect and instructing Indian children of the upper class in reading, writing, and Christian doctrine. Among the missionaries, Brother Peter of Ghent in particular distinguished himself as a missionary educator. From Tezcuco he went to Mexico City and established the school of San José, where he instructed Indian boys in "Christian doctrine and in all the arts and sciences." It was the success of this school which really occasioned the founding of Santa Cruz College.

Meanwhile (1524) Brother Peter and his companions had been joined by twelve more Franciscans, the so-called "Twelve Apostles of Mexico." When he sent them out, the Franciscan Minister General, Francisco de Quiñones—who before his election had himself desired to go to New Spain—wrote an excellent set of instructions to guide the missionaries in their work, a document which has not undeservedly been styled "the Magna Carta of Mexican civilization." Like their predecessors, the new missionaries began their work by winning the youth; at every mission they built a school for the education of Indian children. The names at least of these "Twelve Apostles" we must mention: Martin de Valencia, superior of the group, Francisco de Soto, Martin de la Coruña, Toribio (Motolinia) de Benavente, Francisco Jiménez, Antonio de Ciudad Rodrigo, García de Cisneros, Luis de Fuensalida, Juan de Ribas, Juan Suarez, Juan de Palos, Andrés de Cordoba. The last two were laybrothers, the rest priests. Two of their number, Juan Suarez

and Juan de Palos, accompanied Pánfilo de Narváez to Florida in 1528 and perished from hunger and exposure in the neighborhood of Matagorda Bay, Texas. Juan Suarez was at the time bishop-elect of the first diocese to be decreed for what is now United States territory.

Besides Christian doctrine Brother Peter of Ghent taught his Indian pupils of the school of San José singing, painting, embroidery, dramatics, sculpture, metal work, and architecture. He even went so far as to invent a system of picture-writing and wrote out the prayers and catechism in these hieroglyphics for the unlettered Indians; while his artist-confrère, Fray Jacobo de Testera, painted suitable illustrations and other pictures of scenes from the life of Christ and the lives of the saints.

Unique perhaps in the history of Catholic misisons is the fact that the boys educated by Brother Peter and his fellow-missionaries, not only became good Christians themselves, but also labored with extraordinary zeal and success as missionaries and catechists, preaching the Faith and preparing the way for the priests. The activity of these boy missionaries enables us to understand how the friars were able to reap such a rich harvest of souls within a few years after entering the land.

But it will be well to let Brother Peter himself tell that remarkable story. In a letter to his brethren back home in Belgium, dated June 27, 1529, Brother Peter writes: " My companions and I have baptized more than two hundred thousand persons in this province of Mexico; the number is so great that I find it impossible to determine it exactly. Sometimes we have baptized as many as fourteen thousand on a single day; at other times, ten thousand or eight thousand. All towns and parishes of the province now have their churches and chapels, with pictures, crosses, and banners, all of which give testimony of an ardent love and devotion toward God. All of us are laboring for the conversion of these unbelievers, each one according to his physical and mental abilities. It is my task to preach by day and by night; during the day I teach reading, writing, and singing, and during the night Christian doctrine and sermons. Because this country is very large and its population very great, and since the friars are not numerous enough for the instruction of such a multitude, we have gathered the sons of the upper

class and of the chieftains of the land in our houses to instruct them in the Catholic Faith; and these afterward instruct their parents. Here in the city of Mexico I have charge of these boys; there are five hundred or more. From their midst I have selected fifty of the more talented, and these I instruct every week especially in that which they are to preach on the following Sunday. Every Sunday these boys go forth and preach in the whole land, making trips of four, eight, ten, and even twenty or thirty miles; they make known the Catholic Faith and by their words of instruction prepare the people for Baptism."

This interesting information is supplemented in Bishop Zumarraga's letter of June 12, 1531 (two years later), from which we learn also that the education of the girls was by no means neglected. The Bishop writes: "Among the friars, the lay brother, Peter of Ghent, has gained distinction by his perfect command of the Mexican language; he speaks it fluently, and has charge of more than six hundred boys. He is a wonderful matchmaker, instructing as he does in matters of the Faith the youths and maidens who desire to enter the married state; and at the end of the period of instruction, he arranges to have the wedding celebrated with great solemnity. For the instruction and education of the girls Queen Isabella has sent six reputable and prudent ladies, and has given orders that a house be built in which, under the protection of the Bishop, as many as one thousand girls can be raised. Thus these women teach the Faith to the girls and the Brothers teach the boys; and girls and boys then instruct their parents, as David has said: 'Out of the mouth of infants and of sucklings thou has perfected praise.'"

To complete the description of this delightful picture we must quote from another letter written on the same day as the Bishop's by Father Martin of Valencia, the superior of the "Twelve Apostles". "It is no exaggeration," writes Father Martin, "to say that till now we have baptized more than a million Indians, each one of us more than a hundred thousand; and we have learned all, or rather several, of the Indian languages, and in them we preach to and instruct innumerable throngs of the people. Among the Indians themselves the sons of chieftains and of the upper class are to us a source of happy expectations. They are educated by our brethren and are trained unto a good

life and blameless conduct in our friaries, of which we have twenty, built with sincere devotedness by the hands of the Indians. In other houses which they have likewise erected near our friaries, we keep more than five hundred boys,—in some places more, in others less,—who receive instructions in Christian doctrine, and wonderful to say, preach to their parents in private and in public from the pulpit; many of them are the instructors of other boys. Daily they sing the Hours of Our Lady and the Mass with impressive solemnity and devotion. Every night they rise for Matins in the church at the same hour as the friars. They possess an extraordinary memory, and are docile and bright, perfectly frank and peace-loving, so that there is never any wrangling or quarreling among them."

The exemplary conduct, fearless zeal, and remarkable achievements of the boy missionaries of Mexico clearly indicate that they received a thorough training in the school conducted by the friars. Some of these boys, Bishop Zumárraga tells us, won the martyr's crown. We know the name of one, little Cristóbal, who was killed at Tlaxcala by his own father, a pagan priest.

Some non-Catholic writers, failing to grasp the ideal to which Catholic missionaries dedicate their lives, have accused the early Franciscans in Mexico of vandalism, claiming that they wantonly destroyed precious monuments and inscriptions of the Aztec Indians. This charge was examined by a well known Mexican scholar, Joachim Icazbalceta; and he found that what destruction took place was a necessary condition for the introduction of Christianity. In 1531, it is true, Bishop Zumárraga reported that five hundred pagan temples and twenty thousand idols had been demolished. But, as Icazbalceta pointed out, though ancient pagan temples elsewhere could be converted into Christian churches, the terror-inspiring piles of stone in Mexico, saturated with human blood, had to disappear from the face of the land. Similarly the countless idols, large and small, which were found everywhere, in houses and caves, in gardens and forests, on mountain-tops and hills, and which the pagans set up among crucifixes and holy pictures, had to be destroyed if secret idolatry was to be wiped out. The missionaries had come to liberate the natives from the bondage of the demon and to make them members of Christ's kingdom on earth; every other consideration had to yield to that sublime purpose.

For the rest, Icazbalceta as well as other scholars hold, it has not been proved by any means that valuable monuments were destroyed at the instigation of the missionaries. In the work of destroying pagan temples and idols the boy missionaries of Mexico took a leading part; and they did not need much encouragement from their teachers. We know of a certainty that the missionaries saved what could be saved; and their studies and writings are our best sources for the knowledge of Aztec languages and history.

From the beginning the friars took great pains to learn the Aztec language; and some of them mastered several different dialects. Fray Jacobo de Testera informs us that some of the missionaries went so far as to file away their front teeth to be able to speak the difficult Indian languages better. *The First Rudiments of Christian Doctrine,* written in the Mexican language by Father John Dekkers, was enlarged into a catechism by Brother Peter of Ghent; and this work was printed as early as 1528. Fray Francisco Jiménez, one of the "Twelve," composed the first Mexican grammar and dictionary. The learned Fray Bernardino de Sahagun, one of the outstanding teachers at the College of Santa Cruz, wrote an excellent *Historia General de las Cosas de Nueva España.* Another distinguished scholar and writer, deserving of special mention, was Fray Alonso de Molina. But there were many more, such as Toribio Motolinia, Arnaldo de Bassacio, Andrés de Olmos, Juan Focher, Maturino Gylberti, Andrés de Castro, all of them contemporaries of Bishop Zumárraga.

No, we do not object to the celebration of Harvard's tercentenary; contrariwise, we believe that observances of this sort are much more worthy of our attention than many others that have been held. But it would certainly be small and ignoble on our part, particularly in view of what students of Hispanic American history in this country have brought to light in recent years, to misrepresent the condition of culture and science in the earlier Spanish colonies, or even to pass over in silence the scientific and educational achievements of the first colonizers of the New World during the century before Harvard.

MARION A. HABIG, O.F.M.

Washington, D. C.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MORE ABOUT THE CATECHISM OF THE COUNCIL OF BALTIMORE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The number of questions which need to be settled before a definite conclusion is arrived at concerning the sources and the authority of the Council of Baltimore makes it impossible for any one to say that these issues have already been decided. Certain facts, however, stand out. Among these we may note, first, that both the first and the second Council of Baltimore looked into the question of producing a uniform Catechism for the United States. Cardinal Gibbons in the *Ambassador of Christ* says that the catechism of Father McCaffrey, President of Mt. St. Mary's, Emmitsburg, was rejected by the Fathers of the Second Plenary Council because it was too brief and obscure (p. 311).

With regard to the action of the Third Plenary Council we may note (as Father Niemann has pointed out) that this Council instituted a commission of Bishops whose work was to be to select a Catechism and if so desired to amend or correct this Catechism; or, if this line of action did not seem suitable, to formulate an entirely new Catechism. The Catechism which this commission would produce was to be submitted to the group of the Archbishops of the country who could examine it and order that it be printed. When this should have been done, all teachers, both religious and lay, and all those having the care of souls were to be obliged to use it.

In the next place it is clear that such a commission was appointed and began its work. Archbishop Alemany was its president (Spirago-Messmer, p. 557). On the authority of a

Redemptorist Father, Father Sharp has stated that Bishop Watterson of Columbus, Ohio, was on this committee. This Bishop boasted of the fact that every Bishop had a copy of the new Catechism on his desk before the end of the Council.

Cardinal Gibbons was appointed Apostolic Delegate for the Third Plenary Council in 1883, and acted in this capacity at the Council. He remained as Apostolic Delegate until the final approval or decree of recognition of the Council. We have no evidence that he was discharged as Apostolic Delegate before the decree of recognition of the Council was issued. This decree was issued over the name of Cardinal Simeoni on 21 December, 1885. The sessions of the Council came to an end on the seventh of December, 1884. Cardinal Gibbons issued his promulgation of the recognition of the Council by the Holy See on the Feast of the Epiphany, 1886. His work and authority terminated with this act.

The Catechism commonly called the Catechism of the Third Council of Baltimore had been printed before either the recognition at Rome or the promulgation of this recognition by Cardinal Gibbons. In the Library of Congress listed in the catalogue under Catholic Church (not under the name of any individual) the copies filed for copyright are found. There is a separate copyright for the smaller as distinct from the complete Catechism. The number of the first is 8558, issued 11 April, 1885 (2 C, 20 April). The number of the second is 18968, issued 8 September, 1885 (2 C, 18 September). On the title page of these Catechisms appears the following:

A Catechism of Christian Doctrine (abridged) from Catechism prepared and enjoined by order of the Third Plenary Council of Baltimore.

Imprimatur: ✠ JOHN CARDINAL MCCLOSKEY,
Archbishop of New York.

The Catechism ordered by the Third Plenary Council of Baltimore having been diligently compiled and examined is hereby approved.

✠ JAMES GIBBONS,
Archbishop of Baltimore,
Apostolic Delegate.

Baltimore, April 6, 1885.

Copyright, 1885, by J. L. Spalding.

The earliest edition of this Catechism which we could find[1] is that published by the Catholic Publication Society, 9 Barclay Street, New York. Its title page is as follows:

A
CATECHISM
OF
CHRISTIAN DOCTRINE

Prepared and Enjoined
by order of the
THIRD PLENARY COUNCIL OF BALTIMORE

Published by Ecclesiastical Authority

New York:
THE CATHOLIC PUBLICATION CO.
9 Barclay Street

IMPRIMATUR:

✠ JOHN CARDINAL MCCLOSKEY,
Archbishop of New York.

New York, April 6, 1885.

The Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is hereby approved.

✠ JAMES GIBBONS,
Archbishop of Baltimore,
Apostolic Delegate.

Baltimore, April 6, 1885.

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[1] Research in this field was carried on by several clerics of St. Viator who examined material available in the Library of Congress and the Library of the Catholic University of America. Their researches have not yet been wholly completed.

We may again note that, while the copyright is here put down as belonging to J. L. Spalding, it is listed in the catalogue in the Library of Congress under " Catholic Church ".

A further item of interest is the fact that Monsignor G. DeConcilio who undoubtedly had a great deal to do with the compilation of the Baltimore Catechism translated this Catechism into Italian. In the Library of the Catholic University there is a copy of this translation, with the following notation, " Humble respects of the author. DeC." The title-page of this Catechism, which is bound in a light buff, the same as the English edition, is as follows:

CATECHISMO
DELLA
DOTTRINA CHRISTIANA

Preparato e Prescritto
per ordine del
Terzo Concilio Plenario Di Baltimore

New York:
SOCIETA DELLE PUBBLICAZIONI CATTOLICHE
9 Barclay Street

IMPRIMATUR:

✠ MICHELE AGOSTINO,
Arcivescovo di New York.

New York, March 20, 1886.

Il Catechismo ordinato dal Terzo Concilio Plenario di Baltimore, essendo stato diligentemente compilato ed esaminato, e dal sottoscritto approvato.

✠ GIACOMO GIBBONS,
Arcivescovo di Baltimore,
Delegato Apostolico.

Baltimore, March 20, 1886.

Proprieta Letteraria
di Monsignor G. DeConcilio.

We may note that Monsignor DeConcilio held the copyright on this Italian edition. That he made this translation does not preclude an Italian source for the original English edition.

The action of Bishop Watterson, who took pride in the Baltimore Catechism, is manifest by the edition which he authorized. Its title-page is as follows:

A
CATECHISM
OF
CHRISTIAN DOCTRINE

Prepared and Enjoined
by order of the
THIRD PLENARY COUNCIL OF BALTIMORE

Published by Ecclesiastical Authority

Columbus, Ohio:
ST. JOSEPH'S ORPHANS' HOME
721 East Main Street

IMPRIMATUR pro Dioecesi Columbensi,
✠ JOHN A. WATTERSON,
Bishop of Columbus.
Columbus, Ohio, August 1, 1885.

The Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is hereby approved.

✠ JAMES GIBBONS,
Archbishop of Baltimore,
Apostolic Delegate.
Baltimore, April 6, 1885.

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All Rights Reserved.

The approval of Bishop Watterson was more hearty than that given in the Third Synod of Cincinnati, which merely mentioned without further designation " The small Catechism " and recommends that it be supplemented by DeHarbe's. " The small Catechism " signified the Baltimore Catechism.

In searching for the sources used by the compilers of the Baltimore Catechism, we have compared it with the following catechisms. The catechism of Bishop James Butler, both in its smaller edition and its revised and enlarged edition as recommended by the four R. C. Archbishops of Ireland; the general catechism of Christian Doctrine made by the Sulpician Bishop Augustin Verot and printed in Baltimore by the John Murphy & Company in 1869; with the catechism of Christian Doctrine in the Muller " C.SS.R." Series, published in 1875 with the approval of Archbishop J. Roosevelt Bayley, D.D., of Baltimore in 1875. This catechism was copyrighted by the Very Rev. Joseph Helmpraecht.

The only Italian catechism at hand which could possibly have been used by DeConcilio is one published at Naples in 1875, " Tipografia Editr. Degli Accattoncelli ". This catechism has no resemblance whatsoever to the Baltimore Catechism or to the DeConcilio translation. Also it may be stated that there is no resemblance between the Baltimore Catechism and the edition of the catechism of Robert Bellarmin prepared by order of Pope Clement VIII and printed at Rome in 1853 for the students of the Propaganda.

The general result of the comparison made between the Catechism of the Council of Baltimore and the above named catechisms is almost negative. No one of them can be said to have any more points of resemblance with the Baltimore Catechism than would be expected from authors dealing with material so dogmatically certain as that ordinarily included in catechisms.

We submit the above facts as helpful perhaps toward a more definite and extensive study of the history of the Catechism of the Council of Baltimore.

F. A. WALSH,
Director, National Center,
Confraternity of Christian Doctrine.

CATECHETICAL MATTER AND METHOD.

To the Editor, THE ECCLESIASTICAL REVIEW.

Innovations of any kind are always hazardous business. In an ancient time Socrates made the foundation of a philosophy which evolved through Aristotelianism to a system of thought which we call the handmaid of theology. And for his vision and his ingenuity he received a cup of hemlock poison. In a later day after Christianity had reached great heights and again seemed headed for the depths, Hildebrand, the bright flame of ecclesiastical reform, went forth to battle against the indifference of Christian piety which had led to the most degrading abuses of sacred persons and things. And because he loved justice and hated iniquity he died in exile. At a period within the memory of some still living, a fearless pontiff hurled into the midst of a startled world a thunder-bolt of Christian wrath at widespread social injustice. And he had to endure the scorn of many within and without the Church who were content to use as footstools the millions whose sweat and blood had gone into the making of their masters' throne. But these great Catholic leaders together with the many others who have shared their fate could console themselves with the recollection of their Divine Master. He taught as one having authority, but He taught such strange, new doctrines in such a strange, new way that many went back and walked no more with Him. But some did follow Him and they revolutionized society and made the foundations of a civilization of which we boast. But He was seen weeping over Jerusalem and hanging on a cross.

The march of progress has always been headed by leaders who had vision to see the future and courage to discard time-worn methods when they have proved futile and useless. There is a stirring now in a field of Catholic culture which has long been neglected. It is the field of religious instruction, which has always purported to be the science of instructing the young in the ways of eternal salvation. Modern pedagogy has censured the traditional method and scored the traditional texts. Active, intelligent leaders have set about in an honest, industrious, and zealous way to set up new machinery and introduce the best in methods and equipment in this most necessary and fundamental

work. But the innovations and the innovators have encountered arched eyebrows, and stormy words, and an outraged sense of propriety.

The point has been raised that it is the matter that matters, and not the method. Some have made the issue that we are confronted with a choice between matter and method, between doctrine and presentation, between theology and pedagogy. There is lurking in these counter-charges of traditionalism the rather apparent fallacy that to take one we must necessarily sacrifice the other. A thorough examination of some of the recent leading text books in religion convinces us that there is no conflict whatever between matter and method. The same doctrines which Paul preached at Corinth and Rome, the same doctrines which the Councils of the Church have reiterated from time to time, the same doctrines which are summed up in a scientific, academic way in our seminary texts are taught in the new Religion text books. The approach to them, however, is different; their appeal is made more impressive; and the results are eminently more satisfactory. We need not, we may not sacrifice one iota of accuracy in the precise science of theology, which is protected by the anathemas of Christ's Church. Any charge that there is a conflict is merely an assumption.

Proponents of an older school stake their all on a system of memory work. Any ordinary child can, of course, reproduce more or less faithfully sounds which it hears or reads. Intelligent understanding of the text is not demanded nor expected. For years later in some mysterious way these sounds and words are supposed to translate themselves into the proper meaning. Granting that this premise is true (and that would indeed be stretching a point), we must still realize that religion is more than a mere knowledge of God. It includes a love which is enduring, and a faithful service in the face of terrific odds. There is, no doubt, a certain grain of truth in the contention that some of these memory lessons from the catechism do reveal themselves with greater clarity to the mature mind. This is probably more true of brighter minds and those which have occasion for later and further study. But it is very uncertain how much is gained even in knowledge by one of average or lower mentality who has no great opportunity for study or

reflexion. An exercise to prove the futility of this policy is to memorize a logarithm table and then wait for its full meaning to dawn on a more mature intelligence.

Abuses also have crept up around this system of blind memory work which are not an inherent part of its plan but which may be considered accidental weaknesses. Religion classroom history reveals in tragic colors the cases of students who have developed a decided dislike for religion through the dogged, persistent, tiresome repetition of many-syllabled words. It was the easiest way out for the teacher and even some teachers with religious habits have not been above following the lines of least resistance. Occasionally time, or temperament, or ability was lacking to make a proper presentation of the lesson.

Incorporated in the better new texts is the idea that there is more to religion than the bare, memorized knowledge of truths, and feasts, and fasts. Religion begins with knowledge, which leads to love, which leads to service. Religion is life. And religious instruction must take this into account, and prepare for life in all its eventualities.

A thorough examination of the approved text books fails to give any reason to suspect the accuracy of their theology. Thorough, sound teaching is certainly the basis of any text book course and the text books which we defend have not sacrificed this. They have not ignored the Scholastic principle: "Ignoti nulla cupido."

Contrary to some misinformed belief, they do not sacrifice memory work either. Some things must be memorized and the memorizing is to be insisted on. There is still no room for argument. They don't place the same emphasis on constant memorizing of groups of words. They don't start with memorizing; they end with it. They afford a background of interest and of understanding which makes memory work easier, more pleasant, and more effective. They go back of the memorizing and set the stage for it. They go beyond memorizing and give it a practical, devotional turn. Their appeal is to the whole child—to intellect, memory, will, and emotion. They strive to make religion the fascinating study that it really is. The dull, driving, boring, unintelligent system of an older day incited rebellion

in many a breast and even in the minds of the more loyal and devoted it produced a secret dread.

In the better new text books there is a wealth of material which was not touched on, or even suggested in the traditional catechism. Even if a child does get an intelligent grasp of the question and answer in his little book (which is often questionable), he has yet only the skeleton of religious information and only the barest foundation for well ordered living. Religion in the child's mind should be a completed structure standing out in eminence and beauty.

Good teachers could supply, to some extent, the lacunae in the catechism. But how many do? Let us be practical! Let us stick to the facts in the matter. Many haven't the interest or the zeal. Some haven't the training or the ability. And in any event there is danger of lack of system, when each teacher is left to his or her own resources. The new texts are designed to be a big help especially to weak teachers and we have lots of these coming from convents and seminaries.

The instruction in the new text books is supposed to be vague, and ephemeral, and ultra-devotional. The charges sometimes lead one to think that the antagonists of the new method have only a vague and ephemeral acquaintanceship with the texts which they attack. It takes more than a cursory examination of them to see their worth. All the new aids are not a waste of time or an idle hobby but a forceful, yet friendly and attractive way to drive into the consciousness of the child the value, the necessity, the beauty, and the power of knowing, and loving, and serving God in this life that they may be happy with Him forever in heaven. They inculcate and properly motivate lessons of living in accordance with definite principles and ideals, of worshipping God through Christ, of being one in thought and action with the Church, which is the pillar and ground of truth and the mystical Body of Christ.

It seems a pity that into the controversy is thrown the ugly argument of cost. The Church in this country has spent millions of dollars on schools in order that we might teach children and train them fully for a life in accordance with Catholic ideals. We have staffed them with self-effacing teachers who have sacrificed their lives for a noble cause. We

fill these schools with books and equipment, which have taken a high toll in dollars and man power, in order to teach the young how to read and write and travel. And we are satisfied with a nickel catechism with which to teach them the way to heaven!

REV. JOSEPH A. HUGHES.

St. James Orphanage,
Duluth, Minnesota.

OUTDOOR PREACHING.

It is a fallacy, to which even many priests seem to subscribe, to regard outdoor preaching, or the street-apostolate, as something entirely new, and foreign to Catholic practice. Recently a priest of my acquaintance is said to have declared that he considered certain activities in this direction as " just aping the methods adopted by the Salvation Army, and other similar institutions, and that they caused people to rank the Catholic Church with the sects; that they savored too much of the characteristics of soap-box oratory."

Some weeks ago there appeared in *The Catholic Gazette* (the official publication of the Catholic Missionary Society of London) a splendid article bearing the title, " Word Sowers " which says: " It is not a fact that Catholic outdoor meetings cause people to rank the Catholic Church with the sects. It is much more likely that keeping our religion in Church and being indifferent to its propagation will bring about that effect. . . When we speak, our hearers know that we represent the great Christian Church. Many of them may think that Rome is the Great Harlot, but they do not know that She is Great. You cannot know from the daily news rags what the public think. You can only read what some filthy plutocrat of a newspaper-owner wants you to think. If you want to know the mind of the people you must go and talk to the people. . . Even had God not commanded us to teach all men, surely some instinct of Christian Charity would impel us to do all in our power to share with others the treasure of which the goodness of God has given us. . . Men are turning longing eyes to the Church—and this we who have mixed with all and sundry can testify to. . .

God has ordained that Faith shall come by hearing the word of Christ. . . We are word-sowers."

Now if we consider the subject of open-air preaching from an historical viewpoint, we shall find that it antedates even the establishment of the Church itself: it began with the precursor of our Lord, when he began to instruct the multitudes who came to him in the desert: " In those days cometh John the Baptist preaching in the desert of Judea. And saying: Do penance; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths " (Matt. 3: 1-4).

Our Lord's most notable utterances were spoken in the open air. This we know from numerous records. For example. We read in the same Gospel (according to St. Matthew): " Going up into a mountain, he sat there. And there came to him great multitudes, having with them the dumb, the blind, the lame, and many others." If we desire to get other testimony, let us turn to the Gospel according to St. Luke, where we find perhaps the most pertinent illustration: " And it came to pass afterward, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God . . . and when a very great multitude was gathered together . . . he spoke by a similitude " (8: 1-4). This similitude was the parable of the sower. Lest the multitude might misunderstand the meaning of the parable, our Lord said: " Now the parable is this: the seed is the word of God ".

The word, like the seed, must be sown everywhere. Perhaps it will bear fruit, perhaps not; we are commanded to sow it. We are bidden to follow the example of the Divine Master, just as did those who followed Him from the first. They taught not only in the synagogues: they expounded the word of God in the marketplace, whenever occasion offered.

We find this exemplified notably in the case of St. Paul. " Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry. He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the marketplace every day with them that were there. And certain philosophers of the Epicu-

reans and of the Stoics disputed with him; and some said: What is it, that this word sower would say?" (Acts 17: 16). St. Paul preaches in the Areopagus, rebukes the Athenians for their superstitions. The result was the conversion of Dionysius the Areopagite, " and a woman named Damaris, and others with them ".

Adown the centuries we find that the preaching of many Christian apologists was done largely in " temples not made by hands ". May we cite but a few instances? The most remarkable is perhaps the story of the conversion of Ireland? It is stated (though the statement is controverted), that in early days Christianity in the West had never perfectly established itself in the rural districts: the word *pagani* was a synonym for " idolater ", according to St. Augustine and St. Jerome: *deorum falsorum multorumque cultores paganos vocamus.* The organization of the Church was centered in the city, where the bishops presided with his priests, officiated, judged. " The conversions of the early Catholic ages were due to the influence of local and subsisting Catholic life, and the absorption of the barbarians into the congregation and religion they conquered." There is no such thing as a foreign mission until the Gregorian era, with one exception. That one exception was Ireland, which was probably largely pagan when the Pope personally sent St. Patrick to be the Apostle of Ireland. St. Patrick went to Ireland armed with the fulness of Apostolic power, having been made archbishop. He adapted Roman Catholicism to Irish political organization, " consecrated bishops to tribal districts and regions instead of to cities. He built a cathedral in the wilds." He was the first to make in the West monasteries as opposed to solitudes; and the first result of this method of ecclesiastical organization was that in Ireland village-dwellers (" pagans ") were no longer inaccessible to the Church.

Less than a century after St. Patrick's mission Irish monks were going singly or in small groups, half over Europe, always preaching to the country-folk, who had never been specially cared for before. At Dalraida, in southwest Scotland, St. Columba began the conversion of a people almost new to Christianity; and priests and even simple monks were going afoot from his monastery of Iona all over south Scotland and

Northumbria at the time when St. Gregory ascended the papal chair (in 590). " The mission of these monks was independent of towns and civilization, and done on an individual scale."

The story of the preaching in the open air at a later age, by St. Francis of Assisi, St. Francis Xavier, St. Vincent Ferrer, and St. Bernardine of Siena is probably better known than that of the Irish monks; and it should not be forgotten by those who regard outdoor preaching to-day as an innovation in the work of evangelization. The spirit of St. Francis of Assisi, the " Poverello ", still endures as regards his method of " sowing the word ", and it is true to say that after more than seven hundred years the world is still vitally interested in St. Francis. As one of his spiritual sons writes: " St. Francis did not offer an arm-chair philosophy. He and his friars did not preach the gospel of social reform from pulpits and platforms, but they dwelt in the midst of the masses, and grappled with the evils that were afflicting (society). They practised simplicity and poverty, cheerfulness, charity, peace, and penance in the midst of the people, and taught their fellowmen how to return to the observance of the Gospel, and thereby save humanity from ruin."

A shining example of popular preaching was St. Francis Xavier; and his missionary apostolate is one of the great chapters of evangelization. The aspect of his life that perhaps best exemplifies our theme is the record of his apostolate in Goa, and on the Island of Ceylon.

But, possibly one of the most remarkable records of outdoor preaching is that of St. Vincent Ferrer. St. Vincent spent much of his ministerial life in the cities of Spain and southern Europe, and it is told of him that he sometimes preached in the streets for three hours without intermission. Frequently miracles of conversion occurred while he was preaching. Ranzani, his first biographer, estimates that St. Vincent Ferrer converted 25,000 Jews, and many thousands of Moors. There is still to be seen in the City of Toledo the open-air pulpit from which he preached in the Puerto del Sol, near the church of Santiago. The pulpit is in a fair state of preservation; and I shall never forget the emotion I experienced during my first visit to Toledo many years ago, when I ascended the much-worn steps leading to this historic pulpit, and thought of the great apostle whose

vibrant voice so often rang through the squares of what has been well called " The Levitical City ". Not only did St. Vincent evangelize the cities in Spain: for twenty years he traversed southern and western Europe. He died in Brittany, preaching penance in public thoroughfares, and awakening the dormant consciences of sinners by his wondrous eloquence.

Singularly enough, about 1406, St. Vincent Ferrer, while preaching at Alexandria in Piedmont, foretold that his mantle should descend upon one who was then listening to him, and said that he would return to France and Spain leaving to Bernardine (the listener) the task of evangelizing the remaining peoples of Italy. Many years passed, however, before Bernardine assumed the mantle of Vincent Ferrer; but in 1417 his great missionary career began at Milan, and later was to extend throughout most of the important centers of the Italian Peninsula. His method of preaching was unusual. He is the reputed originator of the Holy Name Society. It is told that when preaching he used to hold a board in front of him, on which was painted the sacred monogram, and afterward exposed it for veneration. Regarding the discourses of St. Bernardine of Siena Paschal Robinson says: " These sermons, which often lasted three or four hours, throw much light on fifteenth-century preaching and on the customs and manners of the time. Couched in the simplest and most popular language — for Bernardine everywhere adapted himself to the local dialect and parlance—they abound in illustrations, anecdotes, digressions, and asides. The saint often resorted to mimicry and was much given to making jokes. But his native Sienese gaiety and characteristic Franciscan playfulness detracted nothing from the effect of his sermons, and his exhortations to the people to avert God's wrath by penance are as powerful as his appeals for peace and charity are pathetic." [1]

Like many other preachers, Bernardine of Siena met with much opposition, even from certain religious, and serious complaints against him were made, even to the Holy See. But the result was that " the malice and futility of the charges against Bernardine were so completely demonstrated that the pope not only justified and commended the saint's teaching, but urged him to preach in Rome."

[1] Art. " Bernardine of Siena," in *Catholic Encyclopedia.*

We may not all subscribe to the often-quoted line from the *Metamorphoses, fas est et ab hoste doceri,* but it is oftentimes worth while to notice what those who may be hostile to us are doing, or have done. The most remarkable illustration of open-air preaching, so far as I am aware, is to be found in the rapid spread of Methodism, with which were identified three ordained clergymen of the Anglican Church: John Wesley, the author and organizer of the denomination, Charles Wesley, his brother, the hymnodist, and George Whitefield, the eloquent preacher and revivalist. As the pulpits of the Established Church were closed against the Wesleys and Whitefield, " the latter took the decisive step of preaching in the open air in the colliery district of Kingswood near Bristol ". The spread of Methodism, not only in England, but elsewhere, is unquestionably largely due to its system of intinerancy and to street preaching.

Whilst on this phase of the subject, may I say, with all deference to some very wise priests who are engaged in teaching in our seminaries, that it should be an excellent thing for many of our clerical students to spend at least part of the long summer vacation in street preaching. It would certainly be a more desirable way of spending a part of the vacation than serving (as many do) as clerks at hotels or in bathing establishments at some well-known beach resorts. Street preaching would, I feel, enable many students to put into practical use some of the theoretical teaching received during the academic year. I more than once suggested this summer occupation, at least for a few weeks, to some of our clerical students, to a certain professor in one of our seminaries. He did not seem to take kindly to the suggestion. Further he said to me: " *Que voulez-vous?* We have nothing to do with our students, except during the academic year."

The field for open-air preaching in the United States is vast. But " the harvesters are few ", and the matter is worthy of much attention. All honor to those few who have already ventured forth to gather the sheaves. But just a word to some of these workers: Why should there be so much ado about what special designation they should bear? Those interested should compose their difficulties without spreading their personal views over the pages of Catholic periodicals. Let me suggest that those so

afflicted with *cacoethes scribendi* take to heart these words of St. Paul; "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there shall be no schism among you; but that you be perfect in the same mind, and in the same judgment" (I Cor. 1: 10).

The following excerpt is from the address delivered recently in Philadelphia by Dr. Daly (I quote from *The Catholic Standard and Times*): "The work done by the Catholic Evidence Guild is remarkable. It was organized in England . . for the purpose of spreading Catholic information of an authoritative character. The name Catholic Evidence Guild was chosen because its members were united for devotional as well as educational purposes. It began its work in Hyde Park, where it was (and is) customary for various groups of speakers to propagate their political and religious opinions. Later it spread to many other parts of England. The results have been astonishing. The speakers are carefully trained over a period of many months, and they must be familiar with the subject discussed, and able to defend it from every objection. Nothing of a political or economic character is ever broached. . . The Catholic Evidence Guild does good in the following ways: 1. It explains the principles and practices of the Catholic Church to those who are looking for information. 2. It does this by means of laymen who come into more intimate contact with others than would be the case if they were priests. 3. It creates centers of religious activities among Catholics themselves, and gives them an opportunity of doing most effective Catholic Action work."

In this connexion Dr. Garvin (of London) says of the average Englishman (and the same may be said of the average American): "The average Englishman has not consciously denied Christianity, but his 'modern Christian' leader has, and glaring omissions of the name and work of Christ in recent works can only be construed as a positive denial of Christ. In the face of such, it is the duty of every Catholic to energize in an active manner against this anti-Christian challenge. That duty is consequent on their baptism by which they are incorporated in Christ, and also on their confirmation. As the Holy Father himself has stated: Confirmation makes the Christian soldier of

Christ; and in time of war, a soldier must fight; nor does he fight for himself so much as for others. In the present struggle, there is only one practical method of engaging with the neo-pagans for the millions of souls in England to whose conversion we are pledged. There is only one locality where we can get in touch with the bulk of English non-Catholics. That is the street corner. If we get the Catholic doctrine explained there, the bulk of the work is done. The doctrines themselves are true; they carry their own credentials, because the men and women who listened to them are created by God with faculties that find their purpose in truth."

PATRICK W. BROWNE.

Washington, D. C.

EXTRAORDINARY CONFESSOR FOR SISTERS.

Qu. A priest who has diocesan faculties to hear confessions is appointed extraordinary confessor for a convent of sisters, but without any further faculties to hear the sisters' confessions.

1. Are his four calls each year at the convent to hear the sisters' confessions determined by law for Ember days, or can he select his own days four times each year?

2. In case the days are fixed by regulations of the sisters or the bishop, may the extraordinary confessor change the day to one a week or two earlier or later with the consent of the sisters and yet act as *confessarius extraordinarius*; or would he need special jurisdiction for such exceptions?

3. May he without special faculties substitute for the ordinary confessor?

Resp. 1. It is not exactly four times, but *at least* four times, a year that the extraordinary confessor of a sisters' convent must go there to hear the confessions of the religious (canon 521 § 1).

The Code does not determine the day on which the extraordinary confessor must hear the sisters' confessions. Since the canon makes provision for more than four times a year, it does not restrict these occasions to the Ember weeks. They can therefore be offered at any time. However, it is generally considered proper that the interval between the visits of the extraordinary confessor for hearing the confessions of the community should be approximately equal. It was in view of this that the custom

grew up of the extraordinary confessor's hearing the community's confessions four times a year, during Ember weeks. This fixing of the time was very practical. It obviated the necessity of the ordinary and extraordinary confessors making particular arrangements for each occasion as also of notifying the sisters of the day when the extraordinary confessor would be available and not the ordinary confessor. Absolutely speaking, the Code leaves it to the extraordinary confessor to fix the day for his visit to the convent to hear the sisters' confessions after arranging it with the ordinary confessor.

2. The constitutions of religious institutes approved by the Holy See do not contain any such regulation as our inquirer refers to. Neither ought those approved by the diocesan ordinary lay down any such rules. It is in fact the mind of the Church that nothing of this kind be prescribed in the constitutions.[1] Due consideration for the discipline and occupations of the sisters will dictate an arrangement with them regarding the hour of the day for hearing their confessions, but not regarding the day, except under unusual conditions.

On the other hand it undoubtedly falls within the competence of the Ordinary to determine the day or week when the extraordinary confessor must hear the sisters' confessions; and he could prescribe the time so strictly that no change could be made without his permission or he could restrict the faculties of the extraordinary confessor so that he could not validly hear the sisters' confessions at any other time. If such stringent regulations are actually laid down by any bishop, the extraordinary confessor must abide by them. But it is scarcely likely that any bishop makes such binding rules, since they can all too frequently work serious hardship for the extraordinary confessor. In the absence of any certain limitation, the regulation would seem to permit the extraordinary confessor to change it without even consulting the Ordinary, at least when there are good reasons for the change.

[1] "22. Excludenda sunt a textu constitutionum . . .

"e) omnia ea quae respiciunt munera et officia Episcoporum et confessariorum: cum pro his non scribantur constitutiones, sed pro religiosis."—*Normae secundum quas Sacra Congregatio de Religiosis in novis religiosis congregationibus approbandis procedere solet* (Rome: Typis Polyglottis Vaticanis, 1922).

The " consent " of the sisters will never be necessary for such a change, though it will be proper to inform them of the extraordinary confessor's coming to hear the community's confessions at an unusual time, in order that all can arrange to approach him, as is required by canon 521 § 1.

Unless the bishop has restricted the extraordinary confessor's faculties to certain days, no new faculties will be needed by the extraordinary confessor to hear the sisters' confessions on any day he chooses.

3. If by this substituting for the ordinary confessor it is meant that the extraordinary confessor changes the day for his hearing the sisters' confessions to suit the ordinary confessor's convenience, then the solution given above under number 2 will apply.

If, however, it is meant that the extraordinary confessor merely takes the ordinary confessor's place on some particular occasion, it will be necessary to distinguish. In the absence of any restriction by the Ordinary, it appears that the extraordinary confessor has the special faculties to hear sisters' confessions required by canon 874 § 1.[2] Therefore it seems to follow that an extraordinary confessor could hear the confessions of the community validly, even if it were merely by mutual agreement that he substituted for the ordinary confessor. But he could not do so lawfully without the permission of the local Ordinary, who will undoubtedly grant a general permission at least to those priests who foresee an occasional need for an exception. In a more urgent case this permission could no doubt be presumed.[3]

VALENTINE T. SCHAAF, O.F.M.

Catholic University of America,
Washington, D. C.

[2] Cf. P. Sobradillo, *Tractatus de Religiosarum Confessariis* (Turin: R. Berruti e C., 1932), p. 162, where the author with others asserts not without reason that the extraordinary confessor may be asked for at any time by a sister in virtue of canon 521 § 3—a solution that would not be possible if the extraordinary confessor did not have faculties for sisters' confessions throughout his term as extraordinary confessor. See also Wernz-Vidal, *Ius Canonicum*, Tomus III: *De Religiosis* (Rome: Universitas Gregoriana, 1933), p. 146, footnote 22.

[3] Regarding this and related questions, cf. R. E. McCormick, *Confessors of Religious* (Washington: Catholic University of America, 1926), pp. 136-145.

FACULTIES DURING FORTY HOURS DEVOTION.

Qu. A bishop granted the usual faculties of the diocese at the request of the pastor in favor of an extra-diocesan priest who was to conduct the Forty Hours Devotion in his parish church. After the closing of the Adoration, before leaving the church, the priest was requested to hear two or three confessions. Since the Forty Hours Adoration was over, was that priest allowed and authorized to hear those confessions?

Resp. Canon 878 § 1 acknowledges the right and power of those who can grant delegated jurisdiction to hear confessions to place restrictions upon it. But paragraph two warns against undue limitations. It must be admitted that in the case of a priest assisting at hearing confessions on the occasion of Forty Hours Devotion and the like, a restriction of the length of time for which the faculties are granted is entirely proper. For practical reasons it would seem desirable to extend the time for which they are granted at least so far that it will not be embarrassing to the priest to be compelled to refuse such requests as our inquirer describes.

Nevertheless the priest is bound by the period determined by the bishop. If that is precisely fixed, then there can be no excuse for the priest's stretching his faculties beyond the fixed limits. But it may be questioned whether a bishop who grants faculties to a priest assisting at Forty Hours Adoration really means to limit them to the time while the devotion is being held. As a matter of fact they are generally not reckoned as beginning with the opening of that devotion; for does not every such priest hear confessions a day or two before? And is it not reasonable to suppose that, in the absence of a very specific determination of the time, the bishop rather intends to grant faculties for the day or two after the close of the Forty Hours Devotion, just as for the day or two preceding the opening? It would therefore seem reasonable to suppose that the delegation of faculties for such a priest would continue even a day or two after the close of the devotion, provided the bishop's words do not clearly point to another limitation.

VALENTINE T. SCHAAF, O.F.M.

The Catholic University of America.

PRAYERS FOR INDULGENCE AT END OF STATIONS OF CROSS.

Qu. In making privately the Stations of the Cross is it necessary at the end to say five Paters, Aves and Glorias besides the Pater, Ave and Gloria for the Pope's intention?

Resp. No vocal prayer is necessary in making privately the Way of the Cross. See Tanquerey, *Theologia Moralis,* Vol. I, " Appendix de Indulgentiis ", no. 654 (c): " Ad quamlibet stationem necesse est meditari, quantumvis breviter, partem illam Passionis, quae cuilibet stationi respondeat, aut saltem quamlibet phasim Passionis, non vero Passionem in genere. *Nullae orationes vocales requiruntur;* consulitur tamen pia praxis ad singulas stationes brevem contritionis actum eliciendi et Pater et Ave recitandi."

Confer " Raccolta " of 1930, no. 175; and Wuest-Mullaney, *Matters Liturgical,* 1934, no. 848.

WHEN BREAKING SPEED LAWS IS SINFUL.

Qu. What moral principles and practical assumptions should be brought to the direction of one's conscience as regards speed laws and careless driving?

Resp. If by " speeding " our correspondent means exceeding the legal speed limit in the place where the speeding is done, the answer might take two forms. First, one who regards the speed laws as " purely penal " may conclude that speeding in this sense is not contrary to the moral law, so long as reasonable care is taken to prevent injury to oneself or to others. Secondly, if it be assumed that the law is not " purely penal " but moral in the adequate sense of the term, about the same answer seems appropriate. That is to say, a person who does not endanger the safety or the lives of persons on the road is complying with the spirit of the law, even though he may be going beyond its letter; in other words, he is attaining the end of the law and in the circumstances assumed this does not seem to violate any moral precept.

As regards the " careless " driver, our judgment should probably be more severe. Since, however, hardly anyone recognizes himself as " careless," the person to whom this qualification really applies will not feel that he is doing any moral wrong.

DOES "NOT GUILTY" PLEA INVOLVE LIE?

Qu. Does the plea "Not Guilty" of a guilty person involve a lie?

Resp. The guilty person who pleads "Not guilty" in a court is not telling a lie, for the simple reason that these words in the circumstances are understood in a special sense. They are taken to mean not what they denote in other situations, but merely that the person demands a trial. After all, words are conventional symbols to express truth. If, therefore, convention modifies the meaning of words in a certain situation, it is in that way that the words are understood and nobody is deceived.

PERIOD FOR PASCHAL DUTY.

Qu. When does the time of making one's Easter duty officially begin in the United States and what changes may be made by the Ordinary of a diocese?

Resp. The time for making one's Easter duty begins in the United States on the First Sunday of Lent, and ends on Trinity Sunday. See the *Baltimore Ordo,* page 6, monitum II; the Second Plenary Council of Baltimore, no. 257; Sabetti-Barrett (edition of 1930), no. 341.

In granting such a privilege to the United States, the Holy See allowed our Bishops to limit to a shorter period the time of making one's Easter duty, in their respective dioceses; but they cannot extend it beyond Trinity Sunday. See Code, canon 859 § 2.

COLOR OF DOSSAL AND CANOPY.

Qu. Is it correct to have a dossal and canopy of "non-liturgical color" on an altar?

Resp. The dossal is an ornamental hanging placed at the back of an altar. This ornament is not obligatory, but advisable. "The cloth used in the dossal should be rich and of *colors contrasting with or emphasizing* the *liturgical colors* of the tabernacle veil and frontal" (antependium). We borrow this precise information from a scholarly article of the Reverend Edwin

Ryan, D.D., in the first number of the new quarterly, *Liturgical Arts* (Fall, 1931). The article is entitled: " The Liturgical Construction of the Altar ".

The word canopy has two meanings in liturgical language. (a) It may designate a baldachin or covering made of cloth and of square shape, stretched over the altar and platform and extending about a foot beyond the platform. Its purpose is to protect the altar against dust falling from the ceiling. Its color is not regulated by any rubric but by the canons of good taste. It will produce a more artistic effect if its hues are at variance with the liturgical colors of the tabernacle veil and antependium.

(b) At times, liturgists use the word canopy for the veil which must cover the tabernacle while it is housing the Blessed Sacrament. The color of such a veil or canopy has been determined by several decrees of the Sacred Congregation of Rites (D. 3035, ad 10; 3150, 3562, etc). It should be white, or of the color of the day, or of the color of the Mass actually being said (except that a violet veil goes with a Requiem Mass). " A white tabernacle veil is always correct. Gold thread counts for white, red or green; silver for white."

In the rubrics of the *Rituale Romanum* (Tit. IV, Cap. I, 6) and in the decrees of the Sacred Congregation of Rites, the Latin word " conopaeum " usually means the tabernacle veil.

SIGN OF CROSS AT PRAYERS AT END OF MASS.

Qu. Is it proper to introduce the sign of the Cross before and after the prayers at the end of a Low Mass or at either time?

Resp. In the Raccolta and in the various decrees of the Sacred Congregation which refer to the point we find no requirement that the sign of the Cross be introduced before or after the prayers that are said at the end of Low Mass.

On principle a priest in reciting liturgical prayers should not add anything to their approved form. However, we do not mean to condemn a long-standing custom by virtue of which the sign of the Cross is made at the end of the prayers following Low Mass. Where many priests say Mass in the same church it is well for them to make their practice uniform.

Ecclesiastical Library Table

RECENT THEOLOGY.

As a result of the widespread interest manifested during recent times in the doctrine that the Church is the Mystic Body of Christ, modern treatises in ecclesiology devote considerable attention to the inner phases of the Church's life. Undoubtedly from this standpoint there has been a noteworthy development over the almost exclusively juridical treatment of the Church which characterized theological writings from the sixteenth century down to comparatively recent years. An outstanding contribution to the literary productions of this newer school is Abbot Vonier's *The Spirit and the Bride* (London; Burns, Oates and Washbourne, 1935). The theme is the supernatural activity of the Holy Ghost in the Church, the Bride of Christ, which began on the first Pentecost, and will continue until the end of time. " It is the mission of the Holy Ghost to make the Church a fit bride; to give her the heart of a bride, the mind of a bride, the body of a bride ". In his preface the author protests against those Catholics who seem overanxious to concede to the foes of the Church the existence of sin and of imperfection in her members. The Church must actually be holy, the Abbot contends, because of the unfailing presence of the Holy Ghost. It was actual *eximia sanctitas* that the Vatican Council attributed to the Catholic Church. In his chapter entitled " The Bride's Whiteness " Abbot Vonier expounds the principle on which he would base his reply to the stock charges of wickedness hurled against the Church—the principle that although worldliness has defiled certain members of the Church, yet the Church herself has never flagged in her fight against sin, and is constantly cleansing the repentant of their transgression. " The whiteness of the Church, in the words of St. Paul, is a whiteness obtained through the unceasing action of the Spouse of the Church, the action of sanctifying and cleansing ".

Writing in the *Nouvelle Revue Théologique* for May, 1936, the Rev. S. Tyszkiewicz, S.J., of the Pontifical Russian Seminary in Rome divides into four epochs the progress of Catholic

doctrine concerning the nature of the Church. The first stage comprised the centuries up to St. Thomas, when the treatment of this subject was very meagre and unscientific; the second epoch was the period from St. Thomas to the Council of Trent, when the data for the systematic study of the Church were assembled; the third, from the Council of Trent up to recent times, when the apologetic aspect of ecclesiology was cultivated, with its emphasis on the external and juridical elements of the Church. A fourth epoch has just begun, the writer asserts—an epoch in which the interior organic life of the Church is being stressed, and an effort being made to demonstrate to non-Catholics that the Church is essentially a supernatural brotherhood of Christ.

Father Tyszkiewicz himself believes that the note of sanctity is the one best adapted to prove that the Catholic Church is the Church of Christ. This sanctity is " theandric ", he says—that is, analogous to the two natures of our Lord—and therefore it consists in following out a program of human as well as of divine perfection. The bishop by administering the temporalities of his diocese efficiently shows forth the essential sanctity of Catholicism just as does the Catholic who prays or writes a spiritual book. Just because the Church is holy she must not fail to provide for the perfection of her human features. Father Tyszkiewicz believes that this manner of presenting the sanctity of the Church, as extending to the human as well as to the divine, is best calculated to convince Oriental schismatics of the truth of Catholicism. For the Orthodox Christians are deeply impressed with the notion of the Church as the Body of Christ; and hence they will be inclined to admit the truth of Catholicism if they are led to see in the Church's type of sanctity just what would be expected in a Body having the divine-human Christ as its head.

The notion of the catholicity of the Church in modern times is the theme of the Rev. G. Thils, writing in the *Ephemerides Theologicae Lovanienses,* 1936 I. For more than a century after the beginning of the Reformation, he says, the property of catholicity was not usually proposed as a distinguishing note of the true Church. Many other features of Catholicism were utilized as notes, such as antiquity, succession of bishops and

duration. Toward the end of the sixteenth century the Oratorian, Father Bozio, defended the divine origin of the Catholic Church by the exposition of one hundred notes. By the eighteenth century however, the four qualities of unity, sanctity, catholicity and apostolicity were generally designated as the fundamental notes of the true Church.

In the beginning the *quantitative* aspect of catholicity was chiefly emphasized—the geographic universality of the Church, and its numerical preponderance. But in more recent times the *qualitative* aspect of this note has been given greater preponderance—for example, the adaptibility of the Church to all nationalities, the fact that the Church teaches all the doctrines of the Christian revelation in their integrity, etc. According to Father Thils, this broadening of the idea of catholicity is a praiseworthy development of the concept of this quality of the true Church.

The Cambridge Summer School Lectures for 1935, entitled *Church and State,* have been published in book form (Burns, Oates and Washbourne, 1936). The lectures are mainly historical, dealing with the various forms of relationship that have existed between Church and State from the time of the pagan Roman Empire down to the present day. The lecturers aim at showing that many types of totalitarianism have been employed in the course of the centuries. Modern totalitarianism is treated in reference to politics, economics, the family and education. Six of the fifteen lectures are by laymen.

Religions of Mankind by Dr. Otto Karrer, translated into English by E. I. Watkin (Sheed and Ward, 1936), begins with an examination of some of the views which have been proposed both by Catholics and by non-Catholics as to the origin and the primitive nature of religion. The author then discusses the relation between Catholicism and other religions, with a view especially to solving the problem of the salvation of those outside the Church. Dr. Karrer's contention is that the Catholic religion contains potentially all that is of value in other religions; and he recommends the preaching of Catholicism to people of other denominations as the fulfilment of all that is good and true in their particular religions. He takes a rather generous attitude toward the requisites for salvation in one who has never heard

of Christianity, and seems to imply that strictly supernatural faith is not necessary for the justification of such a person, but that it is sufficient that he recognize some principle of goodness and holiness outside himself to which he consecrates himself wholeheartedly. In relating the history of the principle "No salvation outside the Church", Dr. Karrer narrates that in the sixteenth century certain theologians held this principle most literally—that is, in the sense that no one can be saved, whatever be his subjective dispositions, unless he belongs to the body of the true Church.

The first volume of a *History of Religions* in Italian, edited by Father Tacchi Venturi, S.J. (Turin, Unione Tipografica, 1934), contains much erudition in popular form. The work comprises a large number of papers by different authors on the ancient Roman, Greek and Germanic religions, as well as on the primitive cults of China, Japan, Egypt and America.

In demonstrating the unity of the human race—the descent of all mankind from one couple—theologians sometimes state, as an argument, that all languages show traces of being derived from one common tongue. Writing in the *Zeitschrift für Katholische Theologie,* 1936 I, the Rev. John Perzl, S.J., warns us against the use of so sweeping a statement. Modern philologists, he says, have not as yet discovered proofs of any primitive relationship between certain languages—for example, between the Indo-Germanic and the Finnish-Hungarian groups. However, Father Perzl adds, no competent student of philology would dare assert that with our available data it can be positively proved that no such relationship actually exists.

A work on inspiration by Father A. Bea, S.J., of the Biblical Institute — *De Scripturae Sacrae Inspiratione* (Rome, Biblical Institute, 1935)—emphasizes the extent and the potency of the divine element in the composition of the sacred writings. In general, the author inclines toward Thomistic views regarding the nature of inspiration. He holds that the divine influence on the will of the inspired writer is immediate; and he defends a form of verbal inspiration, which however does not imply that God dictated to the hagiographer the particular phrases he was to use.

Another detailed treatise on inspiration appears in Volume I of the *Manuel d'Études Bibliques* by the Abbés Lusseau and Collomb (Paris, Téqui, 1935). These authors do not admit any direct charismatic impulse on the will as essentially pertaining to divine inspiration, but believe that the will receives its supernatural motion through the intellect. They interpret the decree of the Biblical Commission permitting the view that Moses availed himself of the services of secretaries in writing the Pentateuch (Denzinger, n. 1998) in the sense that these secretaries were themselves inspired. This last view is opposed to the opinion championed by Father Cuthbert Lattey, S.J., in the *Verbum Domini*, 1929, p. 231, who contends that if we attribute inspiration to the secretaries, the Mosaic inspired authorship is not sufficiently safeguarded.

A favorite theme of Father Garrigou-Lagrange, O.P., is the essential difference between the natural order and the supernatural. In the *Angelicum*, 1936 II, he discusses the question: " Can the Supernatural be Naturally Known? ", and answers in the negative. Replying to the objection that St. Thomas teaches that there is in the human soul a natural desire to know God in His inner life through the beatific vision, and that such a natural desire necessarily implies a natural possibility (*Contra Gentiles*, III, c. 51), the writer answers that the desire to which the Angelic Doctor refers is merely conditional—that is, it supposes the qualifying phrase, " if God could and would elevate me to the vision of His essence ". An analogous problem is treated by Father Garrigou-Lagrange in the *Revue Thomiste*, March-April, 1936, where he considers the question: " Can the Possibility of Grace be Proved with Certainty? ", and concludes that such a demonstration is impossible.

The fifth volume of Father Jugie's *Theologia Dogmatica Christianorum Orientalium ab Ecclesia Catholica Dissidentium* (Paris, Letouzey et Ané, 1935) completes this monumental work on the theology of the separated Eastern churches. The other volumes have been previously noted in our columns (ECCLESIASTICAL REVIEW, June 1931, p. 635—February 1934, p. 185). This final volume deals with the beliefs of the Nestorians and of the Monophysites—the " heretics " of the East, as distinct from the " schismatics ", the Greeks and the

Russians. Father Jugie expounds at length the views of Nestorius, and contrasts them with the teachings of St. Cyril of Alexandria and of St. Leo the Great. He classifies the Monophysite heresy under three headings—Monophysitism strictly so called, Eutychianism and Severianism. Especially noteworthy is Father Jugie's treatment of the signification of the three words *physis, hypostasis* and *prosopon,* the misunderstanding of which contributed materially to the rise and to the spread of the early Christological heresies.

In an article entitled "The Church, the Body of Christ", appearing in the first two numbers of the newly established *Eastern Churches Quarterly* (St. Augustine's Abbey, Ramsgate, England), the Rev. Dr. Francis Grivec, professor at the University of Ljubljana, tells of the efforts of Orthodox theologians to deduce from the concept of the Church as the Mystic Body of Christ their doctrine that by divine law all bishops possess equal jurisdiction, and that the synodal or conciliar form of government is intrinsic to the nature of the Church. For, they argue, according to St. Paul the only head of the Church is Christ; hence, the Catholic doctrine proposing the Pope as the Church's visible monarchical head is directly opposed to revelation. In most recent times some have gone so far as to deduce from this same Pauline concept of Christ's headship the doctrine that even the laity have a right to share in the government of the Church. Thus, among the Russians of modern times the consensus of the faithful is frequently employed as the supreme criterion of the true faith and of the true Church in doctrinal dissensions and in schisms.

Dr. Grevic suggests as a practical conclusion that we should endeavor to refute this theory of the Orientals, not by a negative polemic, but positively, by propounding the true interpretation of the doctrine of the Mystic Body, and by demonstrating from the Gospels and from Tradition that the Pauline concept of the Church does not exclude from it a hierarchical constitution. He also adds that the Western Church could well adopt some of the religious attitudes of the East, especially in the matter of a more intimate participation of the laity in the liturgy and in Catholic Action.

The April issue of the *Eastern Churches Quarterly* contains an account by Dom Bede Winslow, O.S.B., the editor of the periodical, of the attempts of certain members of the Anglican Church to have their Orders recognized by the schismatic churches of the East. Several of these autocephalous churches have indeed already accepted Anglican Orders as valid; but the majority have not as yet given their approval. Recently a committee representing the Rumanian Orthodox Church discussed the matter, but their decision has not yet been rendered. Their difficulties are chiefly concerned with the question whether the Anglican Church believes in the Real Presence and in the transmission through the sacrament of Holy Orders of the power to offer sacrifice and to forgive sins.

It is important to note, in connexion with the recognition of Anglican Orders by the schismatic churches of the Orient, that these bodies hold the peculiar doctrine of *Economy,* according to which the Church itself can validate a sacrament after it has been conferred invalidly. In fact, when the Patriarch of Constantinople in 1922 acknowledged Anglican Orders he explicitly stated that he was doing so by virtue of *Economy.* Evidently therefore the recognition of these Orders by any schismatic church of the East does not necessarily signify the admission of the validity of the chain of Anglican ordinations since the sixteenth century.

The *Gregorianum,* 1936 II, contains the first article of a series by the Rev. T. Spacil, S.J., an eminent authority in Oriental theology, who purposes to examine the chief doctrinal principles contained in the writings of St. John Chrysostom, and to show that the celebrated Eastern Doctor held a theological system identical with the teachings of the Catholic Church. The series is primarily intended as a refutation of a recent work by an Orthodox theologian, D. Jaksic, who claims to find authority in the works of St. John Chrysostom for certain Orthodox tenets, such as the necessity of the epiclesis for the eucharistic consecration, and the denial of Mary's immaculate conception.

In the same periodical the Rev. S. Mueller, S.J., is continuing his series of articles proving that the Orthodox churches are inconsistent in denying Our Lady's immaculate conception, inasmuch as this doctrine was admitted by many of their ancestors

in the Oriental Church, including the patriarch Photius, who inaugurated the schism.

According to the Rev. B. Miller, D.D., writing in the *Clergy Review* for last November, many of the earthly actions of Our Saviour, besides His death on the cross, were of a strictly sacrificial nature, so that the immolation of Calvary was only the consummation of a series of sacrificial actions (ECCLESIASTICAL REVIEW, February 1936, p. 203). In the January issue of the same periodical the Rev. C. Lattey, S.J., takes exception to this view, mainly on the score that it does not attribute to the sacrifice of the cross the unique prominence it is given in Scripture and in the declarations of the Church. Thus, the Epistle to the Hebrews speaks of Christ as offering Himself in sacrifice *once* (*Heb.*, VII, 27); and the Council of Trent asserts that our Lord " was about to offer Himself *once* on the altar of the cross " (Denzinger, 938).

In the March number of the same publication the Rev. J. McHugh, O.P., takes exception to a point held by both Dr. Miller and Father Lattey—namely, that Christ continues to offer sacrifice in heaven. Father McHugh admits such a heavenly offering of sacrifice, only if sacrifice be understood in the broad sense. He himself expounds a *sacramental* theory of the essence of sacrifice, drawing an analogy between a sacrament and a sacrifice. The latter, like the former, he says, is a sensible sign, made up of matter and form (the victim and the immolative action respectively), signifying an interior thing (the consecration of man's being to God), performed by a priest with the right intention. Against Dr. Miller he holds that our Saviour offered sacrifice in the strict sense only during the time of the Passion.

A somewhat similar view as to the essence of the sacrifice of the Mass is proposed by Rev. B. Poschmann in his *Mysteriengegenwart im Licht des Heiligen Thomas* (Tubingen, Quartalschrift, 1935). He too develops the analogy between sacrament and sacrifice. He believes that the essential and efficacious factor in the eucharistic sacrifice consists in the fact that it represents the death of Christ, which representation God has made effective toward the application of the fruits of the sacrifice of the cross. Dr. Poschmann holds that our Saviour offers

each Mass, not immediately through a new act of oblation, but only mediately through the ministry of the priest, by virtue of the offering He made on earth.

St. Thomas Aquinas on the Blessed Eucharist and the Mass (Dublin; Browne and Nolan, 1935) is an abridged translation by the Rev. F. O'Neill of the chapters of the *Summa* dealing with the sacrament of the altar. Copious footnotes and three appendices have been added. Taking exception to the view championed in recent years by Father de la Taille, Father O'Neill holds that the death of Christ on the cross was in itself a complete sacrifice, and not merely the consummation of a sacrifice begun at the Last Supper. In explaining the essence of the Mass, Father O'Neill lays stress on the interior dispositions of our Lord, and finds the immolation of the holy sacrifice in the fact that the Mass represents Christ with the same will to die which He had on earth.

Some interesting historical articles have recently appeared, dealing with the use and the veneration of the Holy Eucharist in the early centuries. In the *Zeitschrift für Katholische Theologie*, 1936 I and II, the Rev. P. Browe, S.J., describes the various customs attending the administration of the Viaticum during the middle ages. The impression was quite general that the departing Christian should receive Holy Communion as near as possible to the actual moment of death; and to assure this, the sacrament was sometimes administered more than once in the course of the same day. In some parts of France around the thirteenth century it was not unusual for unconsecrated hosts to be given to the dying—sometimes to test the sanctity of the recipient by seeing if he or she could detect the falsification, and at other times to prevent the unworthy reception of the Blessed Sacrament, when the priest doubted whether the sick person was properly disposed. When the Viaticum was not available—especially in the case of soldiers dying in battle—it was the usual thing for the sufferer to eat grass or wheat or even earth, as a manifestation of his desire for the Holy Eucharist. In England hosts consecrated on Easter Sunday were sometimes preserved to be used in the administration of the Viaticum throughout the entire year.

The Rev. J. Murphy, S.J., contributes to the *Clergy Review* for May and June, 1936 an article on "The Development of Devotion to the Blessed Sacrament". Up to the eleventh century, he says, there was an absence of affective devotion to the sacramental Christ. The veneration of the Real Presence was confined to Mass and Holy Communion. Moreover, Father Murphy states, confession was deemed necessary as a preparation for Holy Communion only in the case of those who were guilty of public or notorious crimes. "The rest of the faithful whose sins were not of such a nature as to merit public penance simply humbled themselves before God, professed their sorrow and sincerely promised to amend their lives. It was indeed often and strongly impressed upon the faithful that they must not go to Communion in mortal sin, but as yet no indispensable obligation of sacramental confession was laid upon them as a necessary condition for Communion".

This last statement is in accordance with the view, held by some theologians, that the obligation of confessing mortal sins before receiving Holy Communion is of ecclesiastical, and not of divine, obligation (e.g. Pohle-Preuss, *The Sacraments*, II, p. 268). Of course, baptized persons were always bound by divine law to seek sacramental absolution for their mortal sins *before death*.

A great increase of devotion to the Blessed Sacrament, Father Murphy continues, was brought about during the eucharistic controversies inaugurated by Berengarius in the eleventh century. The elevation of the Host immediately after the consecration was the starting-point of the piety of future centuries. "Gazing on the Host" became a most popular devotion, and engendered many other devotional practices, such as Exposition, Benediction and visits to the Blessed Sacrament. There were indeed some strange exaggerations occasioned by "Gazing on the Host". Some persons wandered from one elevation to another in a large church, without remaining for a complete Mass at any altar; and others made the resolution to eat no meat on a day when they had not seen the Host. We even read of priests who held the Host on high so long that they tottered under the strain. However, these abuses passed; and the institution of the feast of Corpus Christi in the thirteenth century proved to be a wonderful stimulus to true piety.

Another scholarly article is "The Vicissitudes of Frequent Communion" by the Rev. Dr. Cartmell in the *Clergy Review* for January and February, 1936. In apostolic times, it would seem, Mass was celebrated only on Sundays, but the faithful all received Communion at the holy sacrifice, unless debarred by some heinous sin, and also brought the Blessed Sacrament to their homes to communicate themselves during the week. Beginning with the second century week-day Masses began to be celebrated; and the Church in Africa seems to have had daily Mass as early as the third century. In other regions however this was a later development. Custom varied regarding the frequency of holy communion among the laity; but by the fifth century daily communion was exceptional. For a long time it was regarded as necessary for married persons to observe continence for at least three days before approaching the holy table. Beginning with the eighth century there was great laxity throughout the Church in regard to holy communion, and many synods found it necessary to prescribe the reception of the Blessed Sacrament at least three times a year. Some religious communities required of their members only seven, or even only three or four communions annually. St. Elizabeth received the Holy Eucharist only three times a year. The Fourth Lateran Council in 1215 laid down the law, which still endures, that every member of the Church, after reaching the years of discretion, shall approach the holy table at least once a year, at the Easter time. There were indeed in the middle ages instances of the opposite extreme, some priests saying Mass, and some of the laity receiving holy communion, several times daily.

The Council of Trent encouraged frequent communion, and the newer religious orders fostered this practice. However, vehement opposition came from the Jansenists, and accordingly the movement toward frequent communion was hampered for many years. But during the seventeenth century in Spain there were manifestations of an almost fanatical devotion toward daily communion. Some of the laity began to receive at home regularly if it was inconvenient to go to church; they received in bed, even when not ill; they communicated on Good Friday. These abuses were checked by Pope Innocent XI in 1679. Pope Leo XIII recommended daily communion, and finally Pope Pius

X in his celebrated decree of December 20, 1905, put an end once for all to the baneful consequences of Jansenism by making daily communion possible to all good-living Catholics.

The Italian periodical *Revista dei Giovani* for January 15, 1936, carried an account of a suggestion made to a priest by a noted Catholic layman on his death-bed, that the sacrament of Extreme Unction be designated as "The Sacrament of the Sick". The author of this proposal was actuated by the very commendable motive of rendering the reception of this sacrament less terrifying to persons beset by grave illness. However, an anonymous article in the *Civiltà Cattolica* for March 21 objects to such a modification. After showing that the name "Extreme Unction" is sanctioned by long usage in the Church and has received frequent ecclesiastical approbation, the writer suggests that instead of changing the name of this sacrament, we rather induce the faithful to have recourse to it as soon as there is danger of death by instructing them in the salutary effects this divinely established rite is capable of producing, including the restoration of bodily health.

An interesting side-light of the controversy on Anglican Orders is related by Dr. E. C. Messenger in the *Dublin Review* for January, 1936. The charge is often made by Anglicans that in 1554, after the movement toward reunion with Rome had been inaugurated by Queen Mary, Edmund Bonner, the Catholic-minded bishop of London, recognized as a validly consecrated bishop John Scory, who had been appointed to the see of Chichester during the reign of Edward VI, and had been consecrated according to the Edwardine Ordinal. The basis of this charge is a record in Bishop Bonner's Register to the effect that he had restored to the exercise of the pastoral office in the diocese of London "John, lately bishop of Chichester". For more than two centuries all who have written on the matter have taken it for granted that the individual referred to in the Register was John Scory who had been consecrated bishop of Chichester by Archbishop Cramner in 1551. The usual explanation of Catholic writers has been that Bonner simply restored Scory to the licit exercise of his *priestly* office, which he had received according to the Roman Ordinal. But this explanation is rendered untenable by the use of the phrase "pastoral (that is,

episcopal, in the phraseology of the time) office", and also by other expressions in the Register denominating the cleric in question as a bishop. Some Catholic authorities have frankly conceded that Bonner, being no theologian, erred in acknowledging the validity of Scory's Anglican consecration, thus acting against the practice subsequently enforced by the papal legate, Cardinal Pole. However, Dr. Messenger proposes a very lucid and satisfactory solution. The "John" referred to in the Register, he says, was not John Scory, bishop of Chichester, but John Bird, bishop of Chester. This latter had been consecrated in the reign of Henry VIII according to the Roman Pontifical, but had married during the reign of Edward VI. With the accession of Mary, the married bishops had been deposed from their sees; but they could be reconciled and admitted to the exercise of their episcopal orders—that is, as assistants to bishops in good standing—on their doing penance. Now, Bishop Bird did penance, and was restored to the lawful exercise of his full power of Orders in 1554 by Bishop Bonner, who gave him a living in the diocese of London and at times deputed him to perform episcopal functions. For all these facts we have indubitable historical evidence. Therefore, the Register of Bonner, written by a clerk, should have had "John, bishop of Chester (Cestriensis)" instead of "John, bishop of Chichester (Cicestriensis)". Dr. Messenger's explanation is confirmed by the historical fact that Scory was not in England when the event occurred that is recorded in Bonner's Register. For Scory had gone to Embden in Germany shortly before this, where he was then acting as superintendant of the English Protestants. Indeed, it would have been most inconsistent of Bonner to recognize the validity of Scory's episcopal consecration, since he had on several occasions explicitly declared null and void the ordinations performed according to the Edwardine rite, and had re-ordained some clerics who had receive orders according to this rite.

Dr. Messenger has fortunately decided to commit his scholarly acquaintance with the beginnings of Anglicanism to a complete work, entitled *The Reformation, the Mass and the Priesthood* (London; Longmans and Green, 1935), the first volume of which has appeared. The chief object of this volume is to prove

that the Anglican Church of the sixteenth century officially denied the Catholic doctrines of the Real Presence and of the supernatural powers conferred by priestly ordination. In accordance with the series of articles he wrote several years ago (cf. ECCLESIASTICAL REVIEW, August 1934, p. 203), Dr. Messenger traces the Anglican doctrinal ideas of that period to the Lutheran heresy. He establishes convincingly the fact that the Anglican bishops of that period had no intention of communicating by the ceremony of Holy Orders a priestly power of offering sacrifice.

In a monograph on the intrinsic purpose of Matrimony—*Sinn und Zweck der Ehe* (Breslau, Ostdeutsche Verlaganstalt, 1935)—the Rev. Dr. Herbert Doms departs from the usual doctrine, which assigns as the primary end of marriage the procreation and bringing up of children, and defends the doctrine that the chief object of the matrimonial union is the mutual perfection of the two individuals concerned. This conclusion Dr. Doms seeks to prove not only by arguments of reason but also from the authority of St. Bonaventure, St. Alphonsus, the Roman Catechism, and the Encyclical " Casti Connubii ".

In his little volume *Thomas de Vio, O.P., Cardinalis Cajetanus, Sacrae Paginae Magister* (Rome, Collegio Angelico, 1935), the Rev. J. Vosté, O.P., synthesizes the views broached by the celebrated Cardinal Cajetan in his exegetical writings. One item of interest in connexion with the sacrament of Matrimony is the singular view of the great scholar, commenting on the words of St. Paul that a bishop should be *unius uxoris vir* (*I Tim.*, III, 3), to the effect that in the early Church polygamy was practised, and that nowhere do we read that it was prohibited. Such an opinion gives credibility to the story that when the matrimonial difficulties of Henry VIII were submitted to Pope Clement VII, Cajetan suggested to the Holy Father that he might permit the monarch to have two wives simultaneously.

In *The Month* for June, 1936, Father Herbert Thurston, S.J., narrates the history of the Catholic marriage service as we have it to-day in the English language. In general, this form of marriage has been taken over from the Sarum ritual; and the Anglican service has the same original source. However, the promise to obey, which was pronounced by the bride in the

Sarum rite, has been retained in the Anglican service, but has been omitted from the Catholic form of marriage for the past 300 years.

The most recent volume of the *Dictionnaire de Théologie* contains an article on Probabilism by the Rev. T. Deman, O.P. The writer seems to imply that the use of probabilism, in the sense which has been given the word in recent centuries, is apt to develop a merely subjective norm of morality, without sufficient regard to an objective criterion of right and wrong. The Rev. E. Brisbois, S.J., in the *Ephemerides Theologicae Lovanienses,* 1936 I, and the Rev. E. Rolland, in the *Nouvelle Revue Théologique,* for March and April, 1936, defend the psychological basis of probabilism. The primary purpose of probabilism, they assert, is to discover objective moral truth; but since the moral law finds its application only in concrete cases, the subjective relation of the individual's conscience to the law must be considered, and probabilism is a safe guide in determining this relation equitably.

It would seem fitting that all the recognized Catholic schools of theological thought should be allowed to express their opinions in a standard work such as the *Dictionnaire.* Thus, in the articles under the general heading of " Predestination " only writers favorable to Thomistic views are represented. A presentation of the other systems by those in sympathy with them would seem more in accordance with the due *libertas theologica.*

Cardinal Villeneuve of Quebec contributes to *Angelicum,* 1936 I, an article entitled " Ite ad Thomam ". The eminent author recounts the numerous approbations conferred on the writings of the Angelic Doctor by the Sovereign Pontiffs, especially during the past half-century. He believes that the Thomistic interpretation of the principles of St. Thomas is most in accordance with the mind of the Church, especially in view of the approval given the " Twenty-four Theses " by the Congregation of Studies in 1914.

The Origins of Jansenism by Nigel Abercrombie (Oxford, Clarendon Press, 1935) is a work of outstanding excellence, both theologically and historically. The first part of the work describes the theology of grace as set forth by St. Augustine—

whom the Jansenists claimed as their guide—St. Thomas, the Jesuits under the leadership of Molina, and the Jansenists themselves. The second part of the book is devoted to the historical aspect of Jansenism, and is especially valuable in the explanation it affords of the various causes which contributed to foster this pernicious heresy in the very bosom of the Church for so long a time.

Last year we mentioned a work by the Spanish Dominican, Father Gettino, upholding the view that the pains of the reprobate in hell are mitigated in the course of time, and that for some souls the *poena damni* will eventually entirely cease (ECCLESIASTICAL REVIEW, Aug. 1935, p. 197). By a decree of March 5, 1936, the Holy Office has put this work on the Index. The author has humbly and adequately retracted.

FRANCIS J. CONNELL, C.SS.R.

Mount St. Alphonsus, Esopus, New York.

Book Reviews

RELIGION AND THE MODERN STATE. By Christopher Dawson. Sheed & Ward: New York. Pp. 154.

The jacket on this volume says it is "the most thoroughgoing discussion we have yet had on the new situation of religion in face of the present conflicts between Socialism and Facsism and between the new dictatorships and parliamentary democracy." In many respects the book deserves the praise. And yet, the notices that have been given to the book in this country do not seem to touch some of the statements of the author which concern America.

The fundamental thesis of the author seems to be found in these words: "It may, I think, even be argued that Communism in Russia, National Socialism in Germany, and Capitalism and Liberal Democracy in the Western countries are really three forms of the same thing, and that they are all moving by different but parallel paths to the same goal, which is the mechanization of human life and the complete subordination of the individual to the state and to the economic process" (p. xv). "The old individualistic ideal of the State as a policeman whose business it is to clear the field for individual initiative is a thing of the past. The State of the future will be not a policeman, but a nurse, and a schoolmaster and an employer and an officer—in short an earthly providence, an all-powerful, omnipotent human god—and a very jealous god at that" (p. 106).

The only true solution lies in Christianity. But they who are doing so much to interest the world in Catholic views of economics would do well to ponder these pungent remarks of Mr. Dawson. "Even if it were possible, it would be of little profit to get the world to accept Christian economic principles, when it does not accept Christian intellectual and moral principles" (p. 122). "Political religion is an offence alike to religion and to politics: it takes from Caesar what belongs to him of right and fills the temple with the noise and dust of the market place" (pp. 122-123). After discussing the secularization of culture, Mr. Dawson says: "If this is so, it is clear that the true social function of religion is not to busy itself with economic or political reforms but to save civilization from itself by revealing to men the true end of life and the true nature of reality" (p. 125).

The propositions of Mr. Dawson which affect Americans may be glimpsed in the following quotations: "You cannot solve fundamental issues by the ballot box, for elections always depend ultimately on the verdict of an indeterminate element in the electorate—a floating mass of opinion that has no absolute convictions and reflects the changes of

the political atmosphere" (p. 27). "I think we may conclude that there is no necessary connexion between Christianity on the one hand and the parliamentary democracy and economic liberalism of the nineteenth century on the other. . . . Consequently there can be no fundamental reason why the passing of parliamentary democracy and economic individualism should be opposed to Christian principles or sentiment" (p. 51). The Catholic view is that society is a spiritual organism. "This organic conception of society involves, on the one hand, a mutual dependence and responsibility between its members, and, on the other, the principles of hierarchy and authority" (p. 134). He holds that the notion of the Corporative State has been set forth by the Popes as the Catholic ideal. "The State is a functional organism or a graduated hierarchy of corporate groups" (p. 135). But it seems that Mr. Dawson confuses the social organization of society along corporative lines with the political organization. The encyclicals refer rather to the social than to the political realm.

Such an ideal is "opposed to the liberal democratic ideal of absolute equality which ignores the very idea of status and regards society as a collection of identical units. But the result of this denial of status is not to make men really equal but only to leave them at the mercy of economic forces. A man is judged not by what he is but by what he has, and since the worker has nothing he has no real share in the Capitalistic State. Against this, Catholic social philosophy maintains that a man's rights depend not on his wealth but on his social function" (p. 135). Not every American Catholic would agree that Mr. Dawson draws an entirely true picture of democracy. Europeans tend to judge us by our excesses. When one catches the better side of American life he feels that there has been here much respect for man just for what he is. There is much of the true Christian spirit in the idea that a man may rise out of the condition in which he has been born. We are not yet ready to cry down the system which opened the door of opportunity to so many of Europe's underprivileged classes. It is true that millions have been at the mercy of economic forces; it is also true that millions have felt their dignity as human beings respected here in America.

The author's analysis of Marx's philosophy is keen and worth the reading, as is also his showing of the reason for modern man's drifting into Communism. The general trends which he points out are true. A reading of the book should incite priests to equip themselves to vindicate the function of revelation in modern life.

LE PRECEPTE DE L'AUMONE, chez Saint Thomas d'Aquin, par le R. P. Léon Bouvier, S.J. Montreal. L'Administration des Studia, 4260, Rue de Bordeaux, Montreal. Pp. 199.

This book is the first of a series of technical works in different branches of theology and philosophy that are to be published from time to time under the patronage of the Fathers of the Society of Jesus at Montreal. The title of the series is "Studia Collegii Maximi Immaculatae Conceptionis".

The volume at hand analyzes the obligatory act of almsgiving and the fundamental principles which determine it, according to the teaching of St. Thomas. It attempts to give the full opinion of St. Thomas, rather than certain isolated propositions. Hence the various works of St. Thomas in which the subject of almsgiving is treated, are discussed in chronological succession, and comparisons are made. Comparison is made also between his doctrine on almsgiving and his doctrine on related subjects: the virtue of liberality, and the lawfulness of stealing in extreme necessity. Light is shown upon his doctrine by comparing with it the teachings of his contemporaries and immediate predecessors.

In Part II the author discusses, and exceptionally well, the question of the virtue to which the obligation of almsgiving should be attached. His explanation sheds light on the apparent discrepancy between modern teaching on almsgiving as an obligation of charity and the teaching of earlier theologians which seemed to suggest an obligation of strict justice. There are shown to be, in the teaching of St. Thomas and of the theologians who preceded him, two essential determinants of the obligation of almsgiving: the existence of superfluous wealth, which produces an obligation of *legal* justice that it be distributed; the existence of persons in need, which produces an obligation of *charity* that they be helped. But St. Thomas assigns the principal rôle to charity (p. 191).

In view of the present concentration of wealth in the hands of a few, together with the vast multitude who are in poverty, any book that can bring a revival of interest in the teaching of theologians on the obligation of almsgiving is welcome.

INSTITUTIONES JURIS CANONICI. By P. Dr. Christophorus Berutti, O.P. Taurini: Marietti. 1936. Pp. viii + 186.

After almost a score of years since the promulgation of the new Code of Canon Law new digests, summaries and commentaries still continue to appear. The present volume is the first of a six small-volume course intended to cover the entire Code. The book is divided

into two parts. The first part " Praelectiones Generales " is a forty-page summary of the notions and nature of law, the sources and collections of Canon Law, and the purpose and efficacy of the present Code. It is all that one would expect as an introduction into the matter. Then follows the second part with the General Norms of the Code and the author's commentary.

With his ten years of classroom experience in the theological department of the University of Freiburg in Switzerland Doctor Berutti has a professor's approach to the matter. He not only indicates the logical connexion between the titles, but begins his commentary, not with the citation of the Canons, but by explaining the need of such a law. For the sake of brevity controverted points are kept in the background, and for the same reason other authors, books and periodicals are not cited, though a bibliography is given. The work is especially adapted for the use of seminarians and might well be used as a text book because of its handy size, condensed contents and apt bold-face headings.

A MANUAL OF CATHOLIC ACTION. By Msgr. Luigi Civardi. Translated by C. C. Martindale, S.J. With Preface by His Excellency Archbishop Cicognani. Sheed & Ward: New York. 1936. Pp. xxiii + 247.

It were not only trite but also inadequate to say that this book meets a " crying need ". The need which it supplies was expressed not so much by cries as by prayers; prayers often unuttered, and coming more from the soul than from the lips of those countless strong men and women who stood girded to battle for the cause of Christ, but were encompassed by the bewilderment of uncertainty.

To say that the fundamental principles of Catholic Action have been rather vague to many in the English-speaking world, is putting it euphemistically. To end such " vagueness " for all time seems to have been the direct intention of Msgr. Civardi. He gives us nothing which is a matter of his " private judgment," so to speak. With utmost care he establishes thesis by thesis, point by point, the nature, ends and activities of Catholic Action, first in itself and then in its various relationships. Every statement and every argument is found in or deduced from direct quotation of Papal pronouncements. The work is therefore authoritative. It has received the blessing of the Holy Father, and it is already in its twelfth Italian edition. The original Italian work is contained in two volumes, the first being devoted to principles and the second to the actual functioning of Catholic Action in Italy. The *Manual* under consideration is a translation of the first volume.

When reading the words of the Popes, especially those of our present Holy Father, one greatly deplores the fact that these allocutions, letters, addresses, etc., to Italian Catholics and to groups of pilgrims have been transmitted to us only in part by the Catholic press, or not at all. Especially is this true with regard to those pronouncements which deal with the relation of Catholic Action to the hierarchy, to the clergy, to social-economic works, and to " politics ".

It is easy to foresee that this *Manual* will prove a Magna Charta for chiefly two classes of Catholics: first, for those who have, to all appearances, audaciously launched forth into the uncharted seas of social justice. For such it will be a justification as well as a guiding light. To the second class of Catholics—those of the clergy or laity who have either complacently or restlessly maintained what they considered a safe conservative attitude—this book should let down the last bar which is blocking their zeal or set up the first great obstacle to the continuance of their passive neutrality.

In other words, this book aims at establishing a " Catholic sense " —the sense of universal solidarity, a united Catholic front. It proves that Catholic Action can, and must, be really *Catholic*, while at the same time it must and can be really *action*. What is more, the book —or rather the Supreme Pontiffs—determines once and for all that Catholic Action is above all a matter of *necessity*. Using the words of the Popes, the author sets down in black on white the fact that " both clergy and religious not only can but ought to give their full possible contribution to Catholic Action. . . . This contribution, as we shall prove, is more than useful; it must be termed necessary." Again, in speaking of the vocation of *all* lay people to Catholic Action, the author most wisely makes it clear that it is untrue to say that " the laity possess within the Church a *purely passive rôle* ".

FOREIGN POLICY IN THE FAR EAST. By Taraknath Das. New York, Toronto, Longmans, Green and Co. 1936. Pp. xv + 272.

The substance of the eight chapters that make up this penetrating study of foreign policy in the Orient is drawn from a coördinated series of public lectures, six of which were delivered at the Catholic University of America during 1935. Dr. Das, an American citizen though born in India, is peculiarly fitted for the task he has undertaken. The results of years of study, travel and teaching in both Orient and Occident are manifest on every page of his latest publication. With a world outlook that is exceptional among writers on international affairs, he handles expertly and capably the principal problems of the Far East. Prefacing his work with a frank and unbiased chapter on " The Position of the Oriental in the Present-day World," he devotes particular attention to the Far Eastern policies of France,

Japan, Britain, and the United States. France seeks peace on the basis of the *status quo*; Japan desires national security, racial equality, and Asian independence; between these two policies there exist no irreconcilable differences. British policy, on the other hand, is determined by the existence of a sharp Anglo-Japanese rivalry. Great Britain is anxious to protect her widespread interests in the Far East, while Japan is desirous of extending her influence over areas that have long been the preserves of English imperialism. In this situation Britain must either accept a compromise settlement satisfactory to the Japanese, or she must find an ally to support her in the eventuality of an Anglo-Japanese conflict. She looks anxiously toward the United States, but finds her hopes blocked in that direction by President Roosevelt's positive policy of American-Japanese friendship. Dr. Das's obvious inference is that the United States will do well to allow England to pull her own chestnuts out of the fire, without becoming involved in an Asiatic conflict that will cost the United States in men and money an amount far out of proportion to her actual interests in the Orient.

THE CATHOLIC TRADITION OF THE LAW OF NATIONS. By John Eppstein. Washington, D. C.: Catholic Association for International Peace, 1312 Massachusetts Avenue, N. W. Pp. 514.

This timely volume, as noted in the Foreword, " presents a masterly compendium of the teaching and tradition of Catholic Christianity upon international morality ". Any sincere inquirer can find here an authoritative answer concerning the Catholic doctrine on international relations, on international law and international peace. What the Popes and the great doctors and theologians have taught regarding the rights of states against one another and their duties to one another, military service, pacifism, agencies for the preservation of peace, arbitration and other pertinent questions in the province of international ethics and international relations are adequately treated in this work.

Clergy and laity alike, familiar with the full significance of " The Peace of Christ in the Kingdom of Christ," will find in these pages a deep conception of these words. They will readily see the paradox of Christian nations, flamed by excessive nationalism, engaged in bitter economic rivalries and competing with their neighbor nation in an ever-increasing race for armaments. This volume brings us to this question: How are Catholics in particular to reconcile the high principles of Christian morality which have been the traditional teaching of the doctors of the Church, with the low standards of international conduct that seem to prevail whenever the national interests of one state conflict with those of another?

One of the outstanding features of this volume is the method in which it traces the development of Catholic doctrine on international morality from the time of the New Testament down to the present day. The earliest expressions of the doctrine are set forth in the first of the five parts into which the book is divided. Part One presents some twenty pages giving the pertinent passages of the New Testament on peace, non-resistance, military service, civil authority and the supra-national character of the Church; also the opinions of the Fathers of the first three centuries, particularly on military service; also the pronouncements of the Fathers and the declarations of some Church Councils in the two immediately following centuries on those civic duties which have a bearing upon peace and war.

The other four parts of the volume deal respectively with the ethics of war, as treated by St. Augustine and subsequent authorities, down to the Theological Conventus at Fribourg; the preservation of peace, the society of nations; and the place of nationality in the law of nations. The total number of chapters is twenty-five. Two features of the work which are, in a sense, secondary, deserve special mention: first, the interpretative "conclusions" which follow the great majority of the chapters; second, the great number of important historical documents, some of which are inserted in the main text, but most of which are found in six appendices occupying more than fifty pages.

An adequate account of the topics presented in this invaluable work would require four or five times the space that is at my disposal, but one may emphasize the indebtedness of all scholars, clergy and laity alike, to Mr. Eppstein, the Carnegie Endowment for International Peace, and to the Catholic Association for International Peace for having made available this unique and complete presentation of the Catholic teaching and tradition and the achievements of the Church in the field of international relations and international justice.

SACRED MUSIC AND THE CATHOLIC CHURCH. By the Rev. George V. Predmore. McLaughlin and Reilly Company, Boston, Mass. 1936. Pp. xvi + 219.

Father Predmore's ready handbook in question and answer form is a work of true value. It is both informative as well as educational. It is informative in presenting our ancient and precious heritage of sacred music; educational, inasmuch as it speaks the mind of the Church, her teaching, her admonitions and her legislation. After reading the various decrees of the Popes, especially the Motu Proprio of Pope Pius X, there can be no doubt in the minds of those responsible for music rendered at liturgical services regarding the attitude of the Church. Clear, concise, accurate definitions leave little room for misunderstanding.

Witt in his *Musica Sacra* says: "The Choral is the most finished and most sublime production of that art-epoch when melodies were found, without having to think of their accompaniment or harmonization; it is an imperishable, unattainable masterpiece of natural musical declamation." "The prejudices that have arisen against Gregorian Chant," says Dr. Haberl in the *Magister Choralis*, "originate either through ignorance of its real nature and purpose, or because of the way in which it is, alas, too frequently disfigured by a faulty rendering. Bad execution of Gregorian chant has beyond all doubt brought it into disrepute; whereas a man has but to work with perseverance in learning its spirit and true form, to be forced to acknowledge its sublimity and grandeur." The pronouncements of the Church are there. All that is necessary is that these be put into effect. If diocesan organizations were better equipped financially, this needed reform would more quickly take root. In this country there is a dearth of competent instructors, men who are thoroughly grounded in the art of Gregorian chant and who are capable of imparting this knowledge to others. Father Predmore's book is very timely and is to be highly recommended as a text book for organists who are sincere and alert.

The chapter on Liturgical Choirs is very good. In it the author answers objections and by means of examples proves the possibility and ease with which a liturgical choir in the true sense might be developed. The quantity and quality of a boys choir is studied and the training of a boy's voice and many kindred subjects are treated.

THE CATECHISM OF PSYCHOLOGY FOR NURSES. By the Rev. Fr. Duerk. P. J. Kenedy and Sons, New York.

In this book on a subject of justifiable interest to the religious young woman training herself for a career of service in the nursing field which ranks so high in the sphere of human relations, Father Duerk pursues the high and commendable purpose of giving value to Christian principles, ethics and morals as essential to the subject. This is peculiarly important in an era when it is notable and unfortunate that the so-called modern scientific attitude ignores or depreciates the greatest experience of man, the Christian experience, because the essence of this experience is not susceptible of proof by methods thus far developed or satisfying the arbitrary standards set up as absolute measurements. Suffice it to say, this attitude is well illustrated by the story of the ruralite who, upon seeing the giraffe, said, "There ain't no such animal."

However, the book does not in other respects earn unreserved approval. Though it has merits in many of its chapters, it does not gain the full confidence of the reader because of striking inconsistencies

and conflicts. There is also evidence of a lack of fulness or richness of background in the experience of the author as reflected in his treatment particularly of controversial matters and his selection of illustrative material. One or two references will be illustrative. He refers, on p. 17, q. 44, to the hypothesis of Sir Francis Galton relating to heredity which tends to give confirmation of it. Yet on p. 19, and answering q. 52, he draws the conclusion from the experiments of Mendel and states "that heredity does not exercise the tremendous influence that some psychologists formerly ascribed to it".

Commenting upon behavioristic Psychology and referring to the theory of Freud, he points out the incompatibility of that theory with the belief in the freedom of the will, yet he gives Freud as an authority, p. 191, answer to question 167, in the understanding of dreams. Likewise in the same chapter he discusses "complexes" and infers that they are the causes of "annoying loss of memory, uncontrollable fears, etc.," which are of course theories of the Freudian School.

Furthermore, it would seem to the reviewer that the book would be strengthened if the material on telepathy, spiritism, the psychosis and his references to treatment were left out. The space could well have been used to discuss the Freudian school of Psychology in terms of Catholic tradition, experience and historical facts, since so many current expressions and attitudes have that source as their origin.

Student nurses using the book should be carefully guided in its use by mature direction from the hospital medical staff and then it can be used as a source for information of excellent value.

THE LOGIC OF WILLIAM OF OCKHAM. By Ernest A. Moody. Sheed and Ward, New York. Pp. xiv + 322.

Returning recently from Europe, where he had gone to perfect his musical accomplishments, Mr. Moody returned as well to philosophy, which he had learned to love at Columbia under Professor McKeon. The present work is his thesis, done under McKeon.

The *Logic of William of Ockham* is not easy reading. One must be a keen philosopher to get at its meaning. This obscurity seems to be the result of a certain conciseness of style, but is perhaps more a consequence of the subject matter. Ockham is both subtle and elusive, as the Inquisitors at Avignon, who brought him to task for his philosophical opinions, found out.

The reviewer hesitates to discuss the contents of this work because of the difficulty he has experienced in grasping its full meaning. It seems that Mr. Moody's *finds* might be summarized in somewhat this manner. Ockham was a nominalist only in logic. In metaphysics he was a decided realist and individualist. He denies that *genera* and

species, or universal things corresponding to them, exist outside the mind as *parts* of individual substances. His reason for affirming this is the clear-cut separation he holds to exist between logic and metaphysics. The things we know are prior to our thinking about them, existing independently of thought. There is no reason, Ockham holds, for making " creativity " or the " absolutely unconditioned or infinite," *principles of thought*, as did those philosophers who had inherited the Augustinian tradition. To know objects is one thing, to have a proper technique for going over and checking up our assertions about things, is another. This technique is logic. Ockham is a reformer, not a rebel. He pointed out to contemporary philosophers that in confusing forms of thought with the things these forms represent, they were doing something that was making Aristotle turn over in his grave. Ockham never quarrels with the true Aristotelians. St. Thomas had gone far in the way that Ockham travelled. However, the preoccupation of St. Thomas with theology held him back. Had St. Thomas written as a scientist, as Ockham did, he would perhaps have come to the same conclusions as Ockham concerning the relation between metaphysics and logic.

Mr. Moody's book is the only thorough and adequate treatment of Ockham's logic in the field of philosophy. It is therefore a work of paramount importance to the philosopher. In taking Ockham from under the cloud that has overshadowed him these hundreds of years; in rescuing him from the liability of being called such names as, " sceptic," " rebel," " representative of an age of decadent philosophy," Mr. Moody has made an outstanding contribution to modern philosophy. His work is an example to Catholic philosophers (Mr. Moody is not a Catholic) of patient research and judicious control of texts. Ockham, as we now know him, might well give to modern philosophically-minded scientists the much needed lesson that science is one thing and philosophy another.

ORIGINAL READINGS FOR CATHOLIC ACTION. By Burton Confrey. Magnificat Press, Manchester, N. H. 1936. Pp. xi + 679.

Some years ago two freshmen stepped into the sacristy of Sacred Heart Church at Notre Dame. As they donned cassock and surplice one of them made a remark about the many beautiful vestments which were stored away in the closets. The other asked: " How do you know what's in those closets?; I've never seen them opened." The first student explained that one of his professors was accustomed to take his classes on quasi-sight-seeing tours and one of these included the sacristy. All his astonished companion could say was: " Gosh, I

wish I had a professor like that! " The professor of the first freshman was Burton Confrey. At that time he was teaching English to freshman engineers, but his course could aptly have been styled Orientation or Philosophy; his students were taught how to get the most out of life then as well as later.

It was while teaching these freshmen that Burton Confrey gathered much of the material used in *Original Readings for Catholic Action.* According to the Foreword: " This collection of Readings includes those articles written by Dr. Confrey referred to in the Activities of *Catholic Action*, his text for colleges and study clubs." The Introduction explains a course in Educational Sociology in which *Catholic Action* was used as a text. The objective of the course was to make the students see in the liturgy a solution of our present-day problems. " One adult acknowledged that had the course been listed as Catholic Action she would not have entered it; she had seen too much that was superficial, insincere, and selfish, disguised as Catholic Action." Throughout the book the author seems to have grasped the fundamental fact that self-sanctification is the beginning of Catholic Action, but self-sanctification ought to be built on the liturgy, and this is not brought to the fore in all our schools. Daily reception of Holy Communion is stressed and restressed. The foreword states that the author does not wish to minimize assistance at the Holy Sacrifice by emphasizing the frequent reception of Holy Communion, but *de facto* assistance at Mass is somewhat neglected in the Readings. This may be due to the many references to the convenience of receiving Holy Communion at any hour of the morning (one explanation of so many daily communicants) at Notre Dame. Indeed, the book might well be called " Extracts from the *Notre Dame Bulletins* and *Religious Survey* ", or " Freshman Engineers Write ". Though objectively interesting and edifying, these papers and extracts, which make up the bulk of the Readings, might prove boring to some.

Then, too, many of the extracts seem to be used without regard to the heading under which they appear. From a mere glancing at the Table of Contents, the headings of the various " Units " seem to be orderly enough, but in reading through the text one loses sight of the orderly sequence. This may be due to the fact that the reviewer's mind wandered back to the Notre Dame campus and supplied many a missing jewel in the incomplete setting of Bulletins. Besides these gems from the *Bulletins* and *Religious Survey* and papers of freshman engineers there are a few from leading Catholic periodicals. Though lacking a bibliography, each " Unit " has ample references to magazine articles and books. One might spend many a profitable hour spiritually, culturally and intellectually over the selections contained in these 679 pages.

Literary Chat

The *Manuale Theologiae Dogmaticae* by Canon Hervé has been approved by many eminent prelates and lauded by seminary professors. This testimony is even more significant than the encomiums heaped upon it by the reviewers in ecclesiastical publications, or the fact that it has now reached its twelfth edition. The Third Volume treats of grace, the theological virtues, the sacraments in general, Baptism and Confirmation. The appearance of a fourth volume will complete this revised and enlarged edition.

There is an astounding wealth of material packed into these pages. Confusion or vagueness might easily have resulted. On the contrary, the splendid order and the clear exposition have produced a synthesis of Catholic dogma distinct as an etching. There is a clear line of demarcation between the official teachings of the Church and the divergent speculations based on various theological systems. These latter are, however, set forth exactly and without *parti pris*.

This new edition brings to the student the results of theological effort in those fields which have been most fruitfully cultivated during the past few years, notably on the indwelling of the Holy Spirit in the souls of the just, on the relationship of charity and merit, and on the nature and various aspects of actual grace.

The citations from the Fathers are limited to brief extracts, as seems necessary in a manual, with the emphasis placed on the Scriptural proofs and an application of metaphysical principles to the truths of Revelation in the best Scholastic tradition. The seminarian is thereby helped to a clearer insight and a more profound understanding of dogma. With good reason this work is ranked among the most solid and attractive treatises of its kind. (Paris, Berche et Pagis.)

The Idea of God in British and American Idealism, by Gerald T. Baskfield, was presented as a doctoral dissertation in the School of Sacred Sciences at the Catholic University of America. It presents and carefully criticizes the idea of God of three representative idealists, G. H. Howison, Hasting Raschdell, and James Ward. Brief comment is also included on a number of other personal idealists, such as Borden Bowne, E. S. Brightman, G. T. Ladd, W. R. Gibson, H. Wildon Carr and James Lindsay. The author has successfully shown the services of personal idealism to philosophy and religion against the prevalent naturalistic and absolutistic system, and at the same time has indicated the essential unsoundness of the personal idealist's own interpretation, particularly in his distorting of the material world, his general acceptance of the Kantian subjectivistic theory of knowledge and the tendency toward the Hegelian view of the created world as necessary for the very being of God. The attempt, particularly that of James Ward, to present personal idealism as " the latest and best *Christian* philosophy is thoroughly exploded ". Indeed its extremely baneful influence in relation to Christian theism is carefully pointed out. The volume as a whole is a most praiseworthy contribution to the field of philosophy and of religion and eminently worthy of the best traditions of the University under whose direction it was written.

Little need be added to the praise which has generally been accorded to the original French edition of the monumental work by the Rev. R. Garrigou-Lagrange, *God: His Existence and His Nature*, other than to say that Dom Rose has now completed an excellent English translation, the first volume of which appeared some months ago. That volume dealt in a most exhaustive manner with the possibility of proving the existence of God, the numerous objections raised against such possibility and an exposé of the proofs. This second volume considers in the same thorough fashion the question of the nature of God and His attributes. Of particular interest in the appendixes in this volume are the notes on the validity of the principle of inertia and conservation of energy and a synthesis of the doctrine of St. Thomas on the question of divine causality and foreknowledge apropos of a

new presentation of the *scientia media*. It is the most convincing criticism of Neo-Molinism which we have seen in recent times. The work as a whole is already so well and so favorably known that an extensive criticism of its merits is hardly now in place. For the English reader it will represent the most authoritative study now extant in this field. (B. Herder Book Co., St. Louis, Missouri.)

German scholars are known for their thoroughness, and *Der Religionsunterricht*, by Michael Pfliegler, in three large volumes continues that tradition. There is nothing at all comparable to it in our English literature. The three volumes really summarize the best literature on psychology and education over a half century, and may well take the place of a whole library on the subject of religious education. Volume I deals with the philosophy of religious education; Volume II with the psychology, and Volume III treats the content of religious instruction. One of the best features of the work is the fact that Pfliegler ties up the whole subject with the philosophy of education elaborated by Dr. Otto Willmann. In fact his work is largely based on Willmann's classic *Didaktik*, which has been made available in the English translation prepared by Father Felix M. Kirsch, O.M.Cap. (two volumes, second edition 1930, Archabbey Press, Latrobe, Pennsylvania).

Dr. Pfliegler covers the whole period of religious education, beginning with the pre-school child, and following him all through college. While the author, of course, is primarily interested in Catholic religious instruction, he does not ignore whatever good features may be found in the non-Catholic literature. For instance, in examining the attitudes of pupils toward religious instruction, he finds Catholic pupils in general taking a more favorable attitude toward the subject than non-Catholic pupils. It may be of interest to note in this connexion that a recent study made at the Catholic University of America on the attitudes of high-school students toward the subject of religion has produced evidence that our Catholic students in general like the subject of religion, and where their attitude is hostile, it is the factor of a teacher who is disliked that must be held responsible. Pfliegler made the same findings in his investigations.

Another point of agreement between the German scholar and American investigators is the statement that the over-insistence on psychology may be considered a sign of decadence. However, Pfliegler, while warning us of the danger of exaggerating the importance of psychology in the teaching of religion, makes good use of the latest findings in the field. (Tyrolia Verlag, Innsbruck.)

Father Celestine N. Bittle's *The Science of Correct Thinking* is the first of a proposed series of books to treat of the various departments of philosophy for beginners. The author here follows the customary divisions of logic, with sections on ideas, judgments, deductive and inductive inference. Each section is prefaced by unusually clear statements of the nature of the processes concerned, something that is frequently neglected in text books on logic. This is all the more important in view of the fact that the logic student frequently has had little or no psychology. Each chapter has a summary. The whole is written in the clearest of styles, easily to be comprehended by the general reader as well as by college students. A wealth of examples makes the problems raised extremely concrete. Our chief criticism concerns the lack of problems in the various phases of logical theory for the student to solve and the brevity of the treatment of induction. Nor does the author hint at any of the modern developments of logical theory. Sections on such subjects as the elements of historical methodology are generally included in treatises on logic to-day, and rightly so, since thinking in history is a logical question and right thinking in that field is of equal importance with right thinking in other fields. It may be replied that historical methodology is a problem for the department of history, but as a matter of fact the undergraduate who will be using this text book will hardly be possessed of such equipment for his historical studies. Certainly the obligation rests as much, if not more, upon the author of a text book in logic. However, the sections that the volume does contain are exemplary in clarity and simplicity. (The Bruce Publishing Co., Milwaukee, Wisconsin.)

The retreat movement, a phase of Catholic Action, has progressed considerably during recent years, in endeavoring to help Catholics, and non-Catholics as well, toward the goal of spiritual perfection. In *Retreats*, Fr. Kilian Hennrich states in his introduction to that "a retreat is a series of spiritual exercises". For, just as a "soldier must exercise to keep his body fit for fighting," so too must mortals take spiritual exercise to keep on the right road of grace. What a soldier gains for his body and its members through physical exercise a retreatant gains for his soul through spiritual exercise. A retreat in its final analysis is nothing else but "earnest work to save one's soul".

The work to be performed during the retreat is a thorough cross-examination of oneself. The words heard during the retreat "must be considered and applied to one's own condition". And though "conscience does make cowards of us all," retreat is the time to stop deceiving ourselves and face the facts as they are; to become acquainted with our "prevailing passions, vices and imperfections," in order to overcome them and prepare to practise the opposite virtues. "Hence, a retreat should be a labor of joy."

The main topic of every retreat is the "masterpiece of creation", the human soul. In *Retreats* Fr. Kilian with masterly style depicts the human soul with its perfections; death, the wages of sin and hell, the result of dying in mortal sin. "After a serious meditation on hell the soul needs a respite." The remaining pages of *Retreats* are spent in practical admonitions on leading the soul to God and away from sin by following the example of Jesus Christ, by performing the special duties entrusted to our care, by conquering the obstacles that lead to sin and temptation. But this is not the end. The last meditation considers how a "good beginning is half the work but not all". Perseverance is the other half: "He that shall persevere to the end, he shall be saved" (Mt. 10: 22). (St. Anthony Guild Press, Paterson, N. J., pp. vii+77.)

Le Thomisme et la critique de la connaissance, by Regis Jolivet, professor of philosophy in the Catholic faculty at Lyon, attempts to arrive at an accord between the various views of the problem of the certitude of knowledge which are held by those who espouse the general principles of St. Thomas. The first part deals with the nature and form of the critical problem, while the second is concerned with the problem of critical doubt. In the author's view the critical problem is that of the existence of a universe corresponding to our thoughts and feelings. It is not that of the possibility of a given world independent of the subject but of the adequation of our thoughts with things. This is seen very exactly as the implication of St. Thomas: "Naturam esse est per se notum in quantum naturalia sunt manifesta sensui, sed quid sit uniuscuiusque natura vel quod principium motus, hoc non est manifestum" (In Phys. I. lect. I). The problem is essentially that of the veracity of intelligence and sense of the relation of these two kinds of knowledge to one another and of both of them to things. Nor can the question be properly defined as a review of our spontaneous assents to see whether they are justified or not, as Cardinal Mercier maintained. That is the object of all philosophy and hence criteriology must obviously have another formal object than such revision. It must rather judge these reviews themselves by justifying the processes of knowledge in relation to being. Criteriology then is a philosophy of value. The author shows considerable ability in presenting a most difficult subject in the simplest and clearest of terms, even though some neo-Scholastics will disagree with his viewpoint. (Desclée, de Brouwer et Cie, Paris.)

Algazel's 'Metaphysics', a Medieval translation, edited by J. T. Muckle, C.S.B., is one of a number of studies in medieval philosophy published by the Institute of Medieval Studies of St. Michael's College, Toronto University, under the direction of Professor Etienne Gilson. The growing recognition of the importance of the Arabian and Jewish philosophers prior to the thirteenth century, particularly in their influence upon the predominant Scholasticism of the period, makes this study of first importance. The author chose one text, Vat. Lat. 4481, as the best. Instances from various other manuscripts cited tend to

establish the superiority of the one chosen. One appendix contains a long note in the manuscript which contains extracts from the *De Divisione Naturae* of Gundessalinus, and another gives the numerous variants and briefer marginalia. The volume is of first importance for the student of medieval philosophy and systematic metaphysics. It gives every evidence of most careful scholarship.

Observers of modern conditions and men's reactions to them have noticed that large groups have shown a tendency to check their desires for material things and have turned, at least to some extent, toward the spiritual. Many, since the World War, have been forming a philosophy of life that is almost in direct contradiction to the views they held before the War. Thousands in the present generation are perhaps finding out the truth of what Shakespeare said of philosophy, as affecting men of all times; namely, that it is "adversity's sweet milk". Wundt said that the purpose of philosophy is to help man form a theory of life that satisfies both the demands of reason and the needs of the soul. Philosophy has done that, *as far as it was able*, ever since Plato disclosed to the human mind a realm of values that are valid independently of their being realized in the world of concrete things.

Many in Germany have recently expressed a desire to know the philosophy of St. Thomas. That is the reason for Fr. Gredt's *Die Aristotelisch-Thomistische Philosophie*. Aided by forty years' pedagogical experience, he has stripped his Latin text book of its Scholastic gear and presented it, in the vernacular, to an eager throng of general readers. His two books, *Logik und Naturphilosophie* and *Metaphysik und Ethik* are none the less attractive presentations of the philosophy of St. Thomas. Their main charm lies in their clarity and simplicity. Because of these qualities competent critics have hailed them as a classic among compendiums of Christian philosophy.

R. P. Phillips published a similar work in English, *Modern Thomistic Philosophy*, a few months before the appearance of Fr. Gredt's work. There is more of St. Thomas in the philosophy of Gredt, as he has bound himself, more or less, to the letter of St. Thomas. But the English work is more original, and considers the principles of St. Thomas as well as those of contemporary science.

David R. Major, author of *An Introduction to Philosophy*, of the making of which books there seems to be no end, uses the familiar problem method; that is, he selects one or more of the chief problems for the various divisions of systematic philosophy for particular consideration. In an introductory section he gives some indication of how such problems have arisen, both naturally and chronologically. In the actual discussion of the problem there is a general statement of all the important viewpoints with very little commitment of the author to any one of them. The aim is expository rather than defensive. The net result must be to impress the student with the notion that philosophy really does not arrive anywhere, that certain truth concerning the problems or even any aspect of them is hardly within the possibility of the human mind. This attitude is, of course, a faithful reflexion of the present mind of most non-Scholastic philosophers. It is hardly acceptable to the Scholastic. However, the volume is to be recommended as an impartial statement of the numerous historical and contemporary positions on the chief questions which they always concerned philosophers. It would serve as an excellent supplementary volume for both graduate and undergraduate students of neo-Scholasticism who, of course, have an obligation to be informed of all the chief currents of philosophic thought around them. (Doubleday, Doran and Co., New York.)

Simplicity is the keynote of *The Happy Ascetic*, (Father Adolph Petit, S.J.), by Joseph R. N. Maxwell, S.J., as it was of the humble man whose life it portrays. In Father Petit the reader finds a concentration of all that is good in the Society of Jesus. From the moment we obtain a glimpse of the bronze statue of this saintly religious at the Jesuit retreat house in Tronchiennes, Belgium, until the author sums up what has been done toward his beatification, our love for the "Happy Ascetic" increases with each page perused. It is little to be wondered

at that men of high standing in the secular world—lawyers, bankers, and the rest, joined with the poor in seeking out his confessional, and in attending his retreats. Why few could resist his sincerity and charm becomes quite evident before we have read many pages. A strict disciplinarian, yet a kindly one; a successful preacher, confessor, and teacher, yet an unassuming and extremely simple person withal; a very busy priest and a very prayerful one — such was Father Petit, S.J. His life is a ringing challenge to the modern world with its materialistic and hedonist tendencies. (Benziger Brothers, New York.)

"This little book was written," says Father Matulich of his *The Heart of the King*, with the desire of pointing out in all its magnificence the glorious kingship of the Son of God. Throughout an effort was made to blend these two thoughts into one: the majesty and the love of Christ; His royal crown and His Sacred Heart." Here we have, in the author's own words, the purpose of the book. It is a devotional work, but grows at times too emotional. An outstanding feature of the treatise is the frequent use of Scripture texts, there being an average of two texts on every page.

Part one treats of God's love for Christ, and Scotus's teaching on the Primacy of Christ is immediately brought to the fore. Why did God create? God created because of His infinite love. But in all creation who could truly claim God's love as a right? Only Christ, the God-Man; and all the rest of creation is loved by God because of Christ. Christ is the King; His kingdom is the universe. Both exist only to love God and be loved by Him. In the eternal decrees of God, Christ is "the First-born among many brethren". But because the other children of God brought ruin upon themselves, Christ had to reorganize the Brotherhood of divine lovers. This in brief is the Divine Romance, ably treated in this volume.

The second part is taken up with the history of this reorganization, under the general title "Christ's Love for Us". Part three treats of man reciprocating Christ's love. It is a plea for the increase of devotion to the Sacred Heart both in ourselves and in others, especially by the so-called ceremony of enthronement. (Bruce: Milwaukee.)

That useful series known as *Herders Theologische Grundrisse* has recently received an important addition: *Enfuehrung in die Katholische Theologie*, by Dr. Jakob Bilz (Freiburg im Breisgau; Herder & Co., 1935; pp. vi+167). It is written mainly for the student in the seminary, or for one who contemplates studying theology.

The first part treats of the essence of theology, of theology as a science and of the history of theology. The chapter on the differences between the profane sciences and theology and the relation of faith to reason in theology ought to help the bewildered beginner in a practical way. The chapter on theology and life emphasizes some values of theology in life, which tend to be forgotten in modern times.

The theologian is discussed in reference to his vocation, intellectual and ascetical preparation. The chapter on vocation takes cognizance of the controversy as to the meaning of vocation to the priesthood as well as of the historical factors that caused that theological furor. The call of the bishop is mentioned as the principal external criterion of a vocation. Besides this aspect of a vocation there are, according to Dr. Bilz, two more external and five internal criteria.

Dr. Bilz's book is an outstanding work on the subject. English theological literature can boast of no similar work

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Priests may find it somewhat difficult at times to recommend suitable meditation books for all who ask their advice in the matter. Part of the difficulty at least is taken away by Father Fulgence Meyer's *Conferences for Married Men.* Those who are already familiar with this author's many preceding works need no estimate of his ability as a writer; those who have not yet made such an acquaintance will find no more opportune occasion than with this present volume. It consists of twelve conferences and an epilogue. The first of these conferences tells what a retreat is, its purpose, and how it is made. Each of the following points out some salient defect in the marital life of to-day and drives home the moral which Catholic married men should learn during the time of retreat. The epilogue sums up the meaning and lessons of the conferences and by means of two letters received by the author puts

the finishing touches on his picture of a sincere Catholic parent: the letters show how lasting is the love which the right kind of father begets in his children. The book will be appreciated especially by those who have not the opportunity of making a solemn closed retreat, but must remain content with a private one. (B. Herder Book Co., St. Louis, Missouri.)

Works on the Passion of Christ are always welcome: a new series of one hundred meditations will quickly find its place in Catholic devotional literature. (*The Love of the Crucified.* Meditations on the Passion of our Lord and Saviour Jesus Christ. By the Rev. Karl Clemens, C.SS.R. Translated and edited by the Rev. John B. Haass, C.SS.R., and Thomas W. Mullaney, C.SS.R.) One will find here good and wholesome doctrine, though not presented in a manner calculated to attract or stimulate. Solid piety unrelieved by any original turns of expression or attractiveness of diction is laid before the devout reader for his pious reflexion. (Frederick Pustet & Co., Inc., New York and Cincinnati.)

The school edition of Shakespeare's *Macbeth,* edited by Butler and Feehan (Loyola University Press, Chicago), is aptly done to achieve its purpose. The introduction supplies the student with such information about the author and the plot as will not only arouse interest but also develop literary appreciation. The text itself is well edited and makes for easy reading. In many such school editions the explanatory notes are relegated to the rear of the book, an arrangement so bothersome that many students ignore the notes entirely; however, in this edition all helpful explanatory notes are conveniently grouped at the bottom of each page. Besides these advantages, the book is well adapted for study: familiar quotations are pointed out, subjects for themes are given, and a list of apt questions, with reference to the answer of each, is appended. This handy little book will aid teachers in their effort to enkindle in youth a love for Shakespeare and for good literature in general.

This Way to Heaven, by the Very Rev. James McGlinchy, P.P., V.F., and published by M. H. Gill and Son, Dublin, is a delightful little book of 160 well printed pages which should receive a generous welcome from the Catholic reading public. The chapters are short and contain a wealth of material for meditation. The style and language are quite simple yet always in keeping with the subject treated. The author proves himself capable of holding interest and attention, by presenting many familiar and concrete examples and by his masterful handling of texts from Sacred Scripture. The purpose of the book is well expressed in the Introduction by Bishop O'Kane: "to promote a fuller knowledge of all that pertains to the practice of a Christian life—the means of sanctification, the dangers, the safeguards, all those subjects which are dealt with regularly in our pulpits, but which may profitably be collected and made accessible for spiritual reading in the home." The material of the book is based on the author's experience in parish work and is of the greatest importance in meeting the many and varied evils of the present day. The book is well suited to meet the needs of the average man or woman and should be just the thing to put in the hands of those who are trying to make their family life a religious life.

The Challenge of the Eternal Religion, by E. De Meulder, S.J., ("Light of the East", 30 Park Place, Calcutta), coming from India, was written at the special request of the Bishop of Allahabad, the Most Rev. Dr. Angelo Poli, O.M.Cap., who felt that a new book was needed "to satisfy the demands of those many sincere inquirers who long for a religion that will be able to satisfy . . . the soul of India."

Written with the history of religion in India ever in mind, the author portrays in the first part of the book with great interest the "religion of humanity". In the second part of the book, "Young India Faces Christ," the author logically and clearly proves that Catholicism plays a prominent rôle in Indian culture, thought, art and education. One who brings an interest in India to the reading of the work will find to his delight that Catholicism is not a religion foreign to India.

In 1933 Dr. Conrad Gröber, Archbishop of Freiburg, published a friendly little book entitled *Die Christliche Ehe.* The hearty reception accorded this work warranted the publication of a second edition, which, slightly enlarged, has now appeared as *Katholisches Ehe und Familienbüchlein* (Herder, St. Louis, Mo., xv+21 pp.). Adhering closely to the contents and arrangement of the encyclical of Pope Pius XI on Christian Marriage, Archbishop Gröber has carefully gathered together within some thirty pages all that a Catholic must know about Christian marriage. Prefacing the body of the work with citations from the Bible bearing on marriage and with excerpts both from the liturgy of the Nuptial Mass and from the address of the officiating priest to the bridal couple, Dr. Gröber goes on to treat clearly the nature and dignity of marriage, its blessings and benefits, its abuses, and finally the primary means for the prevention (or correction, as the case may be) of these abuses. The lucid, concise style of this small book, coupled with its pleasing format, renders it peculiarly appropriate as a gift to those contemplating matrimony as well as to the newly married.

An abstract subject treated concretely always has a wide appeal. The theologian spends much time on Christology, scientifically explaining and proving the hypostatic union. Such a treatment, however, is usually a closed book to the layman. He can not and will not wrestle with a cold, scientific treatment of the God-Man. His Christology must be something that fits into a practical *Weltanschauung.* To meet this need, Abbot Vonier wrote a popular treatise on Christ. Shorn of all theological abstractions, it can be put into the hands of the laity without a companion volume of explanation. The B. Herder Book Co. now offers the book in a German translation under the title *Die Persönlichkeit Christi* (pp. viii+208). The smooth translation was done by Abbot Ellerhorst of Weingarten.

The Spiritual Exercises of St. Ignatius have furnished abundant material for many commentators. In a small volume (pp. 134) entitled *Jesuit Spirituality* Father H. V. Gill, S.J., has given us another commentary on that classic of St. Ignatius, but, as the size of the book indicates, in this instance only the leading ideas of the Exercises are taken under consideration. Thus, unfortunately, some readers may be disappointed because the pretentious title affixed to the work is rather misleading. The book is no exhaustive treatise or a profound analysis of Jesuit Spirituality. In fact, the author in the foreword disavows any such claim, stating that his aim is to set out " in simple and non-technical terms some of the fundamental ideas of the Exercises for the benefit of those who have not had the opportunity of studying them themselves ". Father Gill successfully accomplishes this and, in doing so, makes a contribution all his own to the subject by his happy citations from Papal Encyclicals which testify to the value and efficacy of the various Exercises. Directors of retreats will find judicious counsel within the pages of this small volume. The layman will likewise find profit in its perusal. The book will give him a better appreciation of the closed retreat and, with the help of grace, will make him desirous of attending one. (M. H. Gill & Son, Dublin.)

When the Church announces its message to the people, it is merely unfolding to them that great commandment that was given to the world by Christ. Professor J. A. Jungmann, S.J., in his latest work, *Die Frohbotschaft und Unsere Glaubens-Verkündigung,* treats at length the question of the method of delivering this message to the people of our day. The book presents practical and inspiring thoughts that will aid priests greatly in teaching both in the pulpit and in school. It further presents sound principles that will aid the priest in his care of souls.

Professor Jungmann has devoted a part of his work to examining the historical development of Catholic preaching. But the greater part is taken up with the problem of bringing Christ anew to a new age. The volume is of convenient size, consisting of some 230 pages, and is published by Frederich Pustet of Regensburg.

St. Thomas Aquinas is credited with having given the following advice on his

deathbed: "Remember that God sees you and you will be safe." The fourth volume of the *Sectio ascetico-mystica*, which the Capuchin scholars in Assisi are publishing, treats specifically of the practice of living in the presence of God (*Traité inédit sur la Présence de Dieu*, Collegio S. Lorenzo da Brindisi dei Min. Cappuccini, Assisi; pp. lxxxiii+106). The original manuscript was written in 1774 by an anonymous Capuchin missionary working in Aleppo. The editor and French translator, Fr. Louis de Gonzague, in a lengthy and scholarly introduction, describes the Arabic original, its probable author, and the doctrine contained in the work. The treatise itself presents clearly and simply the three decrees in the exercise of the presence of God and suggests four practical ways of acquiring this habit, namely, the spirit of faith, the spirit of love, acceptance of suffering, and the following of Christ. The subject of this short treatise is so important and its treatment so psychological and original that it merits to be translated into many languages.

Desclée, de Brouwer (76, Rue des Sts-Pères, Paris) is editing another novel collection: *Cathedra Petri*. They plan to publish the encyclicals and principal pontifical documents of the last fifty years, grouping them according to subject matter, e.g., Marriage, Education, Liturgy, etc.

The first volume of this collection has just appeared. It is *Les Exercices Spirituels* (xiv+192 pages), with annotations by Fr. Albert Valensin, S.J. A tasteful cover is not the only pleasing feature of this practical work. The French translation of the briefs of the present Pontiff occupies the first place. Marginal numbers facilitate reference to the Latin text in the rear.

The encyclical *Mens Nostra* (20 Dec., 1929) is undoubtedly the outstanding document; the annotations are really informative. The book also has three very fine appendices. Especially interesting is *Les Exercices Spirituels et le Chant Grégorien* in which Fr. Valensin suggests a *rapprochement* between the Ignatian method of the *Exercises* and the Solesmes interpretation of the chant.

We eagerly await the next volume of this series which is to be *L'Action Catholique*.

Monsignor Day's translation of *Saint Boniface* is a timely contribution, coming to us when an awakened interest in the great churchmen of the past is generally prevalent. It is a task well done. In this translation we find none of the slavishness so characteristic of such works. It can be read with ease — a stimulating work for priests and laity alike. The translator has handled this critical life of the great Apostle of Germany as history, without sacrificing any of its reliability.

This book strikingly tells of the many and varied situations and problems that confronted Saint Boniface in his struggle with the savage and barbaric tribes of medieval Germany. It is a story of triumph at a time when the state of the Church and of the clergy in the Frankish kingdom presented a sad picture; when the new royal family was rising on the ruins of the Merovingian dynasty. Catholic life was paralyzed. Only Boniface, a Saint, could save the people. He literally wore himself out in reforming the Frankish Church, only to die a martyr.

To read *Saint Boniface* is to read of the supernatural zeal that enlivened the soul of a saint, to see him live again in his struggles for the Church and Christ, to follow him from his Anglo-Saxon home to Fulda.

Though the work is extensively documented, Father Betten's insertions are invaluable. They keep it apace with the progress of history.

Like most of the Bruce books, it has a selected bibliography. (*Saint Boniface* by Godfrey Kurth, translated by the Right Rev. Monsignor Victor Day, with insertions from the latest historical findings by the Rev. Francis S. Betten, S.J., Bruce Publishing Company, Milwaukee.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

BUTLER'S LIVES OF THE SAINTS. Vol. X—October. Edited and revised by the Reverend Herbert Thurston, S.J., and Donald Attwater. P. J. Kenedy & Sons, New York City. 1936. Pp. xii—390. Price, $2.75.

CHRISTIAN DENOMINATIONS. By the Reverend Vigilius H. Krull, C.PP.S., LL.B. M. A. Donohue & Company, Chicago, Illinois. 1936. Pp. x—243. Price, $1.00.

GOD'S TRAFFIC LIGHTS. By the Reverend Father Apollinaris, O.M.Cap., Mission Almanac, 110 Shonnard Place, Yonkers, N. Y. I. The Rights of God, Pp. 36; II. The Rights of Life, Pp. 32; III. The Rights of Neighbor, Pp. 30. 1936.

PARENTHOOD. By the Reverend Edgar Schmiedeler, O.S.B., Ph.D. International Catholic Truth Society, Brooklyn, N. Y. 1936. Pp. 32. Price, 10c.

CHILDHOOD RELIGION. By the Reverend Edgar Schmiedeler, O.S.B., Ph.D. International Catholic Truth Society, Brooklyn, N. Y. 1936. Pp. 32. Price, 10c.

LE CORPS MYSTIQUE DU CHRIST. Études de théologie historique. R. P. Emile Mersch, S.J. Avec Préface du R. P. Jules Lebreton. Seconde Édition, revue, corrigée et considérablement augmentée. Tome I: Écriture, tradition grecque. Tome II: Tradition occidentale. L'Édition Universelle, S.A., 53, Rue Royale, Bruxelles. PP. 551 et 498. Les deux volumes brochés, 90 francs.

L'IRRÉPROCHABLE PROVIDENCE. R. P. P. Dohet, S.J. L'Édition Universelle, S. A., Bruxelles. 1936. Pp. 238. Prix, 15 francs belges.

DIRECTION SPIRITUELLE DES RELIGIEUSES. Principes et Applications. Par A. Ehl, Curé à Offheim. Adapté de l'Allemand par le R. P. J. Creusen, S.J., Directeur de la " Revue des Communautés Religieuses ". L'Édition Universelle, Bruxelles. 1936. Pp. 349.

LITURGICAL.

THE BREVIARY AND THE LAITY. Translated from the French of the Reverend Rodolphe Hoornaert. The Liturgical Press, Collegeville, Minn. 1936. Pp. 120. Price, $0.35.

A SIMPLE INTRODUCTION TO PLAINSONG. Being a reprint of the Rules for Interpretation given in the Liber usualis. Translated by the Reverend J. H. Desrocquettes, O.S.B. Desclee & Co., Tournai, Belgium. 1936. Pp. 42. Price, Belga 1.

PHILOSOPHICAL.

REALITY AND THE MIND. Epistemology. By the Reverend Celestine N. Bittle, O.M.Cap. The Bruce Publishing Co., Milwaukee, Wisconsin. 1936. Pp. x—390. Price, $2.25.

IT SHALL BE DONE UNTO YOU. A Technique of Thinking. By Lucius Humphrey. Richard R. Smith, 120 E. 39th Street, New York City. 1936. Pp. viii—262. Price, $2.50.

CHRISTIANITY AND RACE. By Dr. Johannes Pinsk. Translated by Conrad M. R. Bonacina. Essays in Order, New Series No. 2. Sheed & Ward, Inc., New York City. 1936. Pp. xx—96. Price, $1.00.

FIRE ON THE EARTH. By the Reverend Paul Hanly Furfey. The Macmillan Company, New York City. 1936. Pp. ix—159. Price, $2.00.

THE PALACE BEAUTIFUL. By the Reverend Frederick A. Houck. Frederick Pustet Company, New York City. Revised enlarged edition. 1936. Pp. 181. Price, $1.25 *net*.

HISTORICAL.

THE SAINT OF THE WILDERNESS. St. Isaac Jogues, S.J. By John J. Birch, Ph.D. Foreword by the Reverend John J. Wynne, S.J. Benziger Brothers, New York City. 1936. Pp. xxii—236. Price, $2.00.

THE EARLY FRANCISCANS IN FLORIDA AND THEIR RELATION TO SPAIN'S COLONIAL EFFORT. Revised Digest of an Historical Thesis by the Reverend Maynard Geiger, O.F.M. St. Anthony Guild Press, Paterson, N. J. 1936. Pp. 22. Price, $0.25.

LA SOCIÉTÉ DE MARIE RÉPARATRICE et sa fondatrice Émilie D'Oultremont, Baronne d'Hooghvorst, en religion Mère Marie de Jésus. Par Renée Zeller. Desclée De Brouwer & Cie, Paris. 1936. Pp. 202. Prix, 12 fr.

MISCELLANEOUS.

THE LAST ROMANS. A Tale of the Time of Theodosius the Great. By Theodore Jeske-Choinski. With Foreword and Archaeological Note by the Right Reverend Monsignor G. Barry O'Toole. The Pittsburgher Printing and Publishing Company, Pittsburgh, Pa. 1936. Pp. xiv—460.

THE TRIPTYCH OF THE THREE KINGS. By Felix Timmermans. Translated by H. L. Ripperger. McFarlane, Warde, McFarlane, Inc., New York City. 1936. Pp. 39. Price, $1.00.

OUR SUNDAY VISITOR PAMPHLETS. *A Study in Black and White.* By the Reverend Thomas Meehan. Pp. 37. *The Priesthood: A Divine Institution.* By the Reverend John A. O'Brien, Ph.D. Pp. 21. *The Search for the True Church.* By the Reverend Patrick F. Harvey, S.J. Pp. 39. Our Sunday Visitor Press, Huntington, Indiana. 1936. Price, 10c each.

OUTSIDE AND IN. By Floyd Keeler, former Archdeacon of the Episcopal Church. International Catholic Truth Society, Brooklyn, N. Y. 1936. Pp. 32. Price, 10c per copy.

SPEAKING OF PURITY. By the Reverend Father Thilges, S.V.D. The Mission Press, S.V.D., Techny, Illinois. 1936. Pp. 48. Price, 10c.

BLESSED GEMMA GALGANI. By the Reverend Bruno Hagspiel, S.V.D. The Mission Press, S.V.D., Techny, Illinois. 1936. Pp. 40. Price, 10c.

CARILLONS DE LOURDES. Par René Gaëll. P. Téqui, 82, Rue Bonaparte, Paris. 1936. Pp. ix—210. Prix, 10 fr.